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THE
ASTROLOGER'S
MAGAZINE.

VOL. I.

*A WORK DEALING SOLELY WITH ALL BRANCHES
OF ASTRAL SCIENCE.*

PRICE: SIX SHILLINGS AND SIXPENCE

PUBLISHED BY THE PROPRIETORS, 12, LUGARD ROAD, LONDON, S.E.



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The Astrologer's Magazine.

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VOL. I. No. I. * AUGUST, 1890. * Price 4d. Post free 4½d.

Introduction.

To deny the influence of the Stars is to deny the wisdom and providence of God.

—*Tycho Brahe.*

IN introducing a magazine on the most ancient of all sciences, viz.: Astrology, to the thinking portion of the community, we do not consider any apology for doing so is needed. People now-a-days, who desire truth, are not satisfied with mere assertion, but require evidence in confirmation of any statements or doctrines that may be adduced. As regards Astrology, it will be both our duty and pleasure to give proof of what we assert, as we have by personal experience and close examination satisfied ourselves in every particular of the truth of the science. There are, unfortunately, on this planet we inhabit, numbers of people who expect from Astrologers what they expect from no one else, viz.: Infallibility, forgetting that "to err is human," and that even the most talented in every department of life make mistakes, and although errors are made by those who profess to thoroughly understand its intricacies (and in reality who have hardly mastered its rudiments), it is not the fault of the science, which in itself is perfect, its principles being strictly mathematical. Take the art of medicine for example, the ignorance of the quack is proverbial, and his nostrums seldom, if ever, make any great cures, yet the art of medicine properly administered does. Again, the doctrines practised and taught by Jesus Christ are far different to those practised and taught by our so-called "spiritual pastors and masters," and yet how perfect His doctrines are. Holy Writ again and again bears witness to the truth of Astrology. We read in Genesis i. 14, that God said, "Let there be lights and let them be for signs," &c. By means of a star the Eastern Astrologers were guided to where the infant Jesus was born. Jesus himself alluded to the influence of the heavenly bodies. (*vide* Luke xxi. 11-25.) "Great earthquakes shall be in divers

places, famines, and pestilences, fearful sights, and great signs shall there be from heaven; and there shall be signs in the sun, and in the moon, and in the stars," which were fulfilled at the destruction of Jerusalem, and in the oldest book of the Bible, viz.: Job, God said, "Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion!"

Were the science a fanciful one, it would never have had the support of giant intellects like Æschylus, Virgil, Horace, Homer, Chaucer, Dante, Milton, Dryden, Schiller, Byron, Shakspeare, Sir Walter Scott, Bulwer Lytton, Longfellow, and hosts of others; and we shall in our pages give extracts from their writings where they in un mistakeable language testify to the truth of Astrology. It will be our aim to thoroughly explain every branch of the science from the rudiments to the highest branches of it, giving horoscopes of the most eminent men and women of the present and past centuries to prove the various points which arise, and as works on the science are both scarce and expensive, we shall give extracts from them, and where we find from experience their statements are unworthy of credence, we shall say so, and give our reasons.

Students who are advanced in the science will not be forgotten, for a portion of our space will be set apart for them, and useful information will be given from the Editor's note-book, that will assist them in their studies; and to those who are commencing the study of Astrology, every step will be clearly explained, so that they may not have obstacles to encounter.

Astrologers of experience, both English and foreign, have been asked to contribute to these pages, and by united effort we hope to place the science of Astrology upon a sound basis, and weed it from the errors that have crept into it during many centuries.



What Astrology is, and not what it is Represented.

ASTROLOGY is the science of predicting the events of the future from the positions and aspects of the heavenly bodies.

There are four sections, viz.:—Genethliology, Horary Astrology, Mundane or Judicial Astrology, and Astro-Meteorology. Genethliology is the art of Nativities, a figure of the heavens being drawn for the moment of birth, and the places of the planets being correctly shewn thereon. An artist would be able to give the general description of the native, his chances of success in various departments of life, what occupation best fitted for, and all other matters pertaining to the future, as concerned that native.

Horary Astrology is the art of predicting events from a figure of the heavens, drawn up at the time a question of great importance is asked, or when a thought first comes to an individual, and he or she is really anxious as to the result. It will often be found that the same zodiacal sign will be then ascending that rose at the birth of the querent. It is especially useful when the time and date of birth cannot be given, and if the mind is really anxious upon any point at any time, the map of the heavens will correctly represent the whole matter, and enable the artist to give a correct judgment in all matters pertaining to the case.

Mundane or Judicial Astrology is the art of foretelling events in chief that will come to pass in the country for which the figure is erected, viz., when the Sun enters the four cardinal signs, viz., Aries, Cancer, Libra and Capricorn.

Astro-Meteorology is the art of predicting the kind of weather from the mutual aspects of the Sun, Moon, and planets. It is a somewhat difficult branch, and requires great examination and long experience to actually predict the kind of weather with any degree of certainty. All people are more or less believers in Astrology, for no one (as far as we know) has ever denied that it is the Moon's influence which causes the ebb and flow of the tides. It is also too well-known to admit of doubt that certain classes of maniacs (lunatics, from "Luna," the Moon) are always worse when the Moon is at the full. Certain plants only

open their flowers at night; the sweet-scented *nicotiana affinis*, for instance, closes its leaves, and emits no fragrance until the dawn of night, when the petals expand and a delicious scent is emitted. We are informed (but we cannot say from experience whether it be so or not), the pomegranate never lives beyond 28 years (the age of the Moon, who finishes her course through the Zodiac in just under 28 days), reckoning a day for a year. For instance, if the Moon is 14 days old when a pomegranate seed is set, circumstances being favourable the seed will germinate, but will not live beyond 14 years, *i.e.*, the same number of years as the Moon has days to run ere her course be completed.

Doubtless this can be proved, but leaving this instance out of the question, no doubt can really exist in the minds of thinkers that the Moon influences vegetation in a very large degree.

If peas are sown at certain times, and have proper treatment, they will produce heavy crops—sown at other times, and being treated precisely the same as the others, the result will be found very unsatisfactory. Solomon said, “There is a time for everything, a time to plant,” &c., and the farmer by knowing *when* to plant can confidently expect good crops, and realize the truth of the wise King’s aphorism. Shakspeare says, “There is a time in the affairs of men when taken at the flood leads on to fortune.” What is the use of Astrology, say some; ’tis an obsolete science, a relic of the dark ages, and set aside long ago! My friend, don’t believe that statement; the science *may* have been, as you say, set aside, but truth will out, and the science is no more an obsolete one than mathematics; but at present the vast majority do not understand it, one reason being that books on the subject are both scarce and very expensive, and are far from clear. We hope to obviate this difficulty by giving in our columns concise rules and plain examples to enable tyros to understand its principles.

Its uses are many—one being to know the fortunate times in one’s career, and to take advantage of them, and so provide for the day of trouble, which we can always foresee by the unerring rules of Astrology. By it a man can tell what kind of disease or complaint he is liable to, and by fully realising the truth of the axiom that “knowledge is power,” upon carefully studying the map of his nativity he knows the weak parts of his system, also the approximate time of an illness, and by taking

some of "nature's remedies" in time, he can strengthen the weak parts, and thus to a large extent minimise the severity of the illness.

In financial matters how great the advantages are; a man who knows the canons of Astrology can tell when the influences operating for speculation are good, and by thus taking advantage of his "lucky period" or fortunate time, can push his affairs with satisfactory results, and he knows when (under evil influences), it would mean ruin to invest in any direction; therefore, like a prudent man, he keeps quiet until the adverse directions (or influences) pass over. For want of what some wiseacres call "caution," how many people are ruined; they can unfortunately realise the truth of Solomon's injunction as to there being "a time for everything," they having, unknowingly, chosen a *bad time*, the result is failure, misery, wretchedness, and despair.

Astrology teaches one whether the married life will be happy or otherwise; a knowledge thereof would, to a very large extent, prevent those ill-assorted unions which are a disgrace to civilisation. The other day we read of a woman who had only been married three weeks citing her husband to appear before the magistrate for brutally assaulting her. Had she known the principles of Astrology and consulted her map of nativity, &c., or submitted the same to an Astrologer, she would have seen that evil directions were operating, and should have deferred marrying until they had passed, and thus avoided a life of misery.

How many boys are placed in businesses or professions for which they have no aptitude. Were their horoscopes studied, it would at once be seen the nature of the profession, &c., they were naturally suited to, and in which they would be successful; as it is, many a life that might have been useful, is wasted, by being taught a trade nature had not equipped him for. The father of the great composer Handel desired his son to be a lawyer or doctor; had his desire been carried out, the world would have been the loser of such masterpieces as the "Messiah," "Israel in Egypt," and other great oratorios. Plenty of instances will at once occur to the thinker, of boys he may have known who have run away from the trades they were apprenticed to, and enlisted, gone for sailors, or fallen into some groove more congenial to their natural tastes and inclinations. We think we

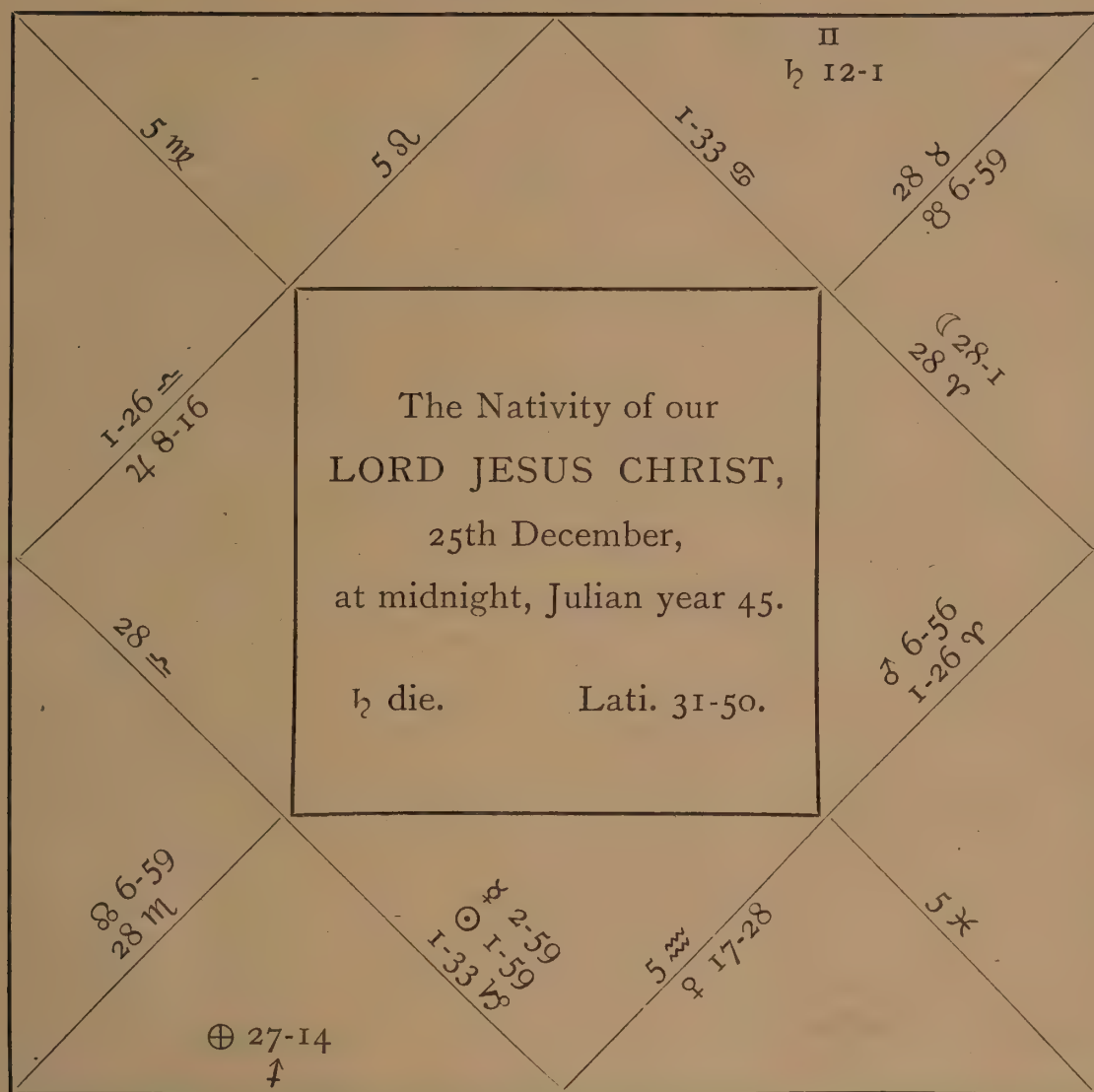
have brought sufficient proof as to the usefulness of this ancient science, and we will offer but one other remark, and that is this:—*Don't be led by what people tell you, but ere you condemn it, in fairness to yourself and the science* STUDY IT. We shall give you the lessons in our columns month by month, (they commence in this number), cast your own nativity by the rules we shall give you, *and then, when* you have mastered the rudimentary branch, apply the teachings to your own life. Get the Ephemeris (*i.e.*, the Astrological Almanac, *is.*) for the year you were born, either by Raphael or Zadkiel (we use the former, but both are good), follow our instructions, and having tested Astrology by the events of your past life, *then*, and NOT BEFORE, support the science, or condemn it, as you find out for yourself whether it be true or false.

“Whoso is wise will ponder these things.”

In the newspapers of the month of February, 1820, the death of a Mr. Samuel Hemmings is noticed. It was stated that he had been an ironmonger, and prosperous in trade; that he was born on the 4th of June, 1738, at nearly the same moment of time as his late Majesty, and in the same parish of St. Martin's-in-the-Fields; that he went into business for himself in October, 1760; that he married on the 8th September, 1761; and finally, after other events of his life had resembled those which happened to the late King, that he died on the same day, *viz.*, Saturday, 29th January, 1820.

ASTROLOGY AND MEDICINE.—We learn that the Shah's consort, upon whom iridectomy for chronic glaucoma was performed, as we noticed in our issue a fortnight ago, is costing his Imperial Majesty a small fortune in fees and expenses. The two surgeons by whom the operation was undertaken received £1,500 between them. The point of interest about the case is, that the Shah would not permit his consort to journey to Europe to be operated upon **until he had consulted the royal astrologers**. It seems that these court officials decided favourably, and pronounced that the operation would not be attended with a fatal result. How far they pledged themselves to answer for the safe return of the patient does not transpire, but in any case, their lot can scarcely be a happy one until the pilgrim returns safely home. If in spite of their astrology the operation had terminated fatally, the Shah would, undoubtedly, we gather, have adopted proceedings which would have rendered the appointment of astrologers vacant at the Imperial Court. Whatever the emoluments of the Shah's astrologers may be, we take it that the department could never become popular, although at times “promotion” must be most rapid—by decapitation.—*Medical Press and Circular.*

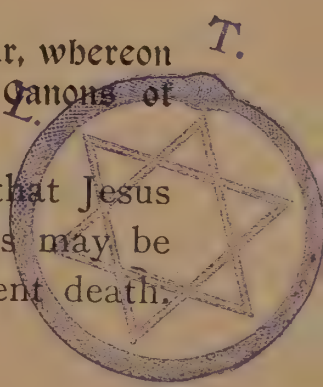
The Nativity of our Blessed Lord and Saviour Jesus Christ.



[Upon this Nativity we shall not venture to give any opinion of our own, but would remark that, had the talented author known of the existence of ♄, he would have, doubtless, done away with the Part of Fortune and the Dragon's Head and Tail. It was calculated in 1668 by the Rev. Dr. John Butler, Rector of Litchborough, and Chaplain to His Grace the Duke of Ormond. He published it in an 8vo. volume, with a very elaborate introduction, supported by a set of Chronological Tables, calculated to place the day and hour of our Saviour's birth as a certainty beyond dispute, and as that book has been many years out of print, and is very scarce, we have *abstracted the most interesting part*, in the author's own words, without adding or diminishing from the text thereof.—ED. A. M.]

Of the Punctual Hour of the Day, and Minute of that Hour, whereon Jesus Christ was Born, Proved by the Unerring Canons of Astrology.

FIRST, it is apparent, by the known rules of art, that Jesus was born, as it were, purposely, and that so, as may be discerned by the scheme of His nativity, to die a violent death.



For here we have the Moon, the common significatrix of life, sitting upon the very brink of death, upon the cusp of the eighth house ; there we find her in conjunction with the very worst of malignant stars, Algol's Head. The Dragon's Tail also is in the eighth, in less than ten degrees of her ; but as bad, or worse than all this, is Mars, in opposition unto Jupiter, in the ascendant, and in quartile with Mercury, and the Sun in the fourth. It is true, indeed, as He came into the world without sin, so was He above the power of any influence of heaven to be able to hurt Him ; and, had He not voluntarily submitted unto the infirmities of nature, they had never in the least reached Him. And though the signification of His enemies was stronger and better armed than such stars were which stood for His own person, yet was His armour of innocence easily able to have overturned all, would He have used His mighty power to that purpose ; but, such was His love, that He was willing to lay down His life ; and, therefore, He put Himself under the power of nature, in order to lose His life. And, hence, by means of this submission, Mars, in the house of enmity and lord thereof, being stronger than Venus, lady of the house of life, or Jupiter, her associate placed in that house, rendered His enemies too strong for Him, and backed them with bitter choler, spite, and malice against Him. The Sun, being in quartile to Jupiter and the ascendant, inclined the magistrates averse both to His person and doctrine. Mercury also, in the same quartile, inclined the churchmen with the same averseness to oppose Him. Mars, in opposition, exasperated the men of war ; and, lastly, the Moon stirred up the vulgar people to cry Him down. And all this might have been as aptly foreseen by His nativity when He entered the world as it is now known by His life past it.

But, to pursue the residue of His person, as well as His condition, we find that Libra, a cardinal sign, of temper sanguine, hot, and moist, ascends ; and Jupiter is in the ascendant, near the point of rising, at birth, in a sign of his own nature, and Venus, lady of the ascendant in Aquaries, a sanguine sign too, do all bespeak Him to have been a person of a very level temper and of a sanguine complexion. Venus, in trine to the ascendant in the house of Saturn, endued Him with a sober cheerfulness in His conversation ; and Saturn, being in a sanguine sign too, in trine of Jupiter in the ascendant, from the ninth or house of ingenuity and religion, and in dignities of Mercury, with a recep-

tion of him in the highest degree by house, infuses melancholy into His temper to mingle with His mirth, and feeds Him with a mighty strength of judgment and deep policy; also he distils gravity and seriousness into all His actions, and thus Jupiter, Venus, and Saturn are most excellently united in Him with the best of aspects. To these we may add the Moon, with almost a moiety of her orbs in her exaltation, and there is the trine of the Sun and Mercury. The Moon is the great mistress of life and nature, and the trines to the Moon do gratify the native, even as strongly as if they fell into the ascendant. Hence, therefore, He is armed from the Sun with a majestic and royal presence and princely prudence, and from Mercury, with as great a stock of ready wit and ingenuity; and the rather, for that he is in Cazimi with the Sun, and in so strong reception with Saturn. Together with all these we find Spica Virginis—a star of the sweetest influence of all the fixed stars in heaven—sitting near the cusp ascending, and there admirably qualifying for oratory, and that especially in divinity. Arcturus is there too—a princely star that administers courage and a noble resolution. Lastly, the sign of justice ascends, and Jupiter, the planet of religion, joins with it, to increase devotion; and Saturn and Venus are both in signs humane and temperate; and although our Saviour was not as common people are, yet had nature wonderfully set him out. But yet there are exceptions, for the Moon is ill-placed in the eighth, in an unlucky house, and joined with a peevish and crabbed star, which must needs infect her to be so too.

(To be continued in our next.)

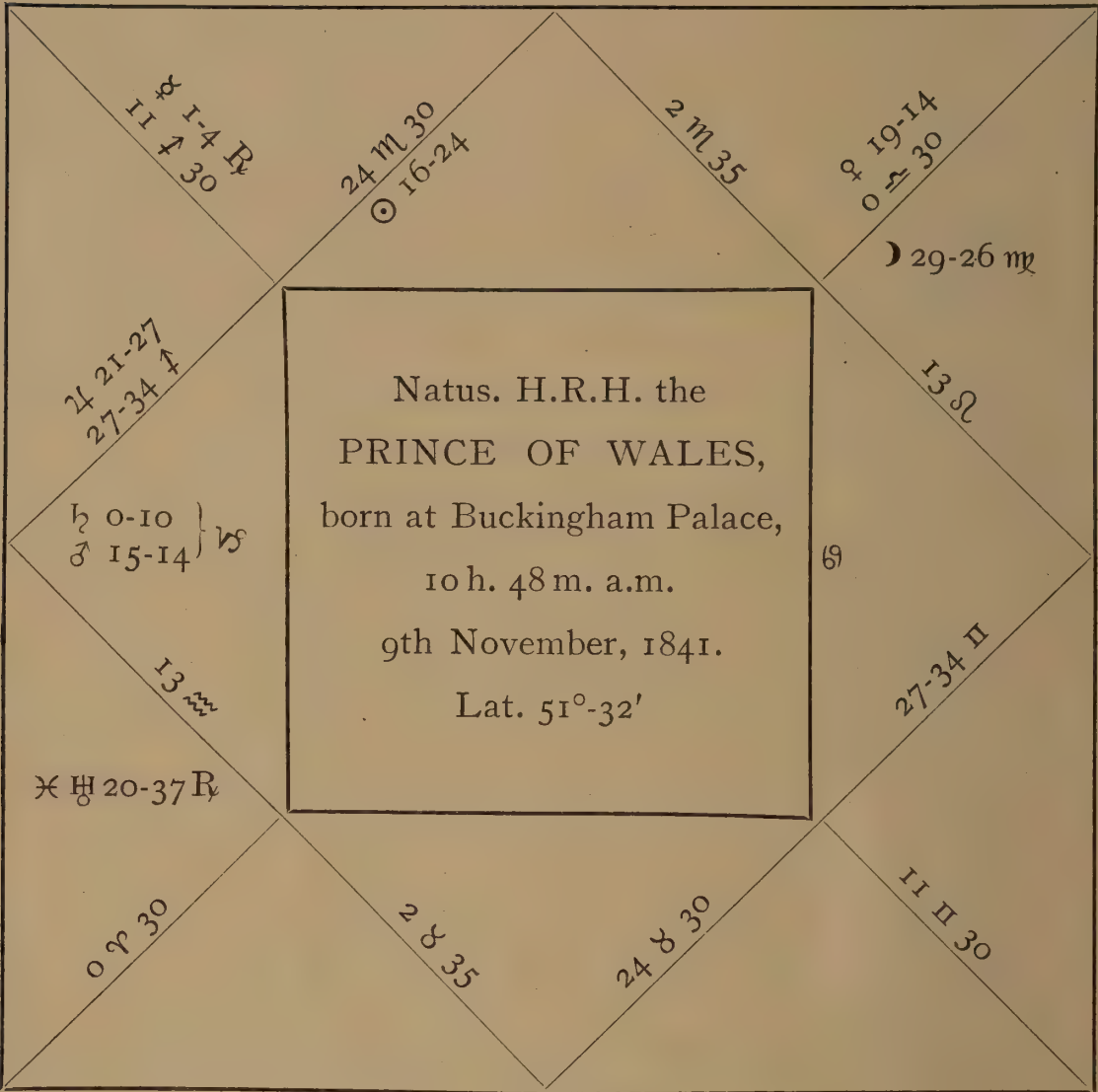
The Signs of the Zodiac.

IN DOGGEREL RHYME.

(Very useful for refreshing the memory.—*Ed. A. M.*)

The Ram, the Bull, the Heavenly Twins,
 The Crab, and next the Lion shines,
 The Virgin, and the Scales;
 The Scorpion, Archer, then Sea-goat,
 The Man that holds the Water-pot,
 The Fish with glittering tails.

Nativity of His Royal Highness the Prince of Wales.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	ASPECTS.
☉	16 S 54	☾ ♄ ♂ △ ♄ ☿ ☿
☾	3 S 37	☿ ☉ ♄ ☿ ☿ ☿
☿	22 S 16	☿ ☉ ♄ ♀ par. ☿ and ☿
♀	5 S 58	☿ ☿ ♄ ☿ ☿
♂	24 S 9	♄ ☉ ☿ ♀
☿	22 S 58	☿ ♄ ♄ ♀ } par. ♄
☿	22 S 44	☿ ☿ ☿ ☿
♄	4 S 27	☿ ☿

The following *judgment* appeared in the second edition of Zadkiel's Almanac for 1842, which, together with the nativity, we have extracted from Zadkiel's "Legacy" :—

“LONDON, 1 P.M., Nov. 9, 1841.

“I HAVE just read the announcement on the Mansion House of the ‘Birth of the Prince of Wales,’ as predicted in this almanac. The above figure is for the minute given by authority. The ☉ happily has the mundane sextile of ♀, who is strong by being in good aspect to ♀; but as ♂ is angular, and throws a ☐ to ☉, we cannot hope that the child’s constitution will be free from liability to feverish complaints, especially when the ☉ completes the ☐ of ♂, at about two years four months of age. This excepted, I find the hyleg strong, having the parallel of ♀; and I doubt not this scion of our Royal House may, if it overcome the above aspect, live to sway the sceptre of these realms. The prince will in person be a tall, fair, slender figure, and handsome, being born under ♄, and he will be extremely like his royal father in appearance. The ♃ in good aspect to ♀, which gives him a shrewd and clever turn of mind, with good natural talents, and he has ♀ so strong that he will become a mild and benevolent sovereign, though firm and rather positive in opinion.

“The place of ♃ in ☐ to ♃ will render him liable to sorrows and misfortunes, nor will he escape severe losses of the nation’s power, etc.; yet, on the whole, I may congratulate the country on this royal nativity.

“ZADKIEL.”

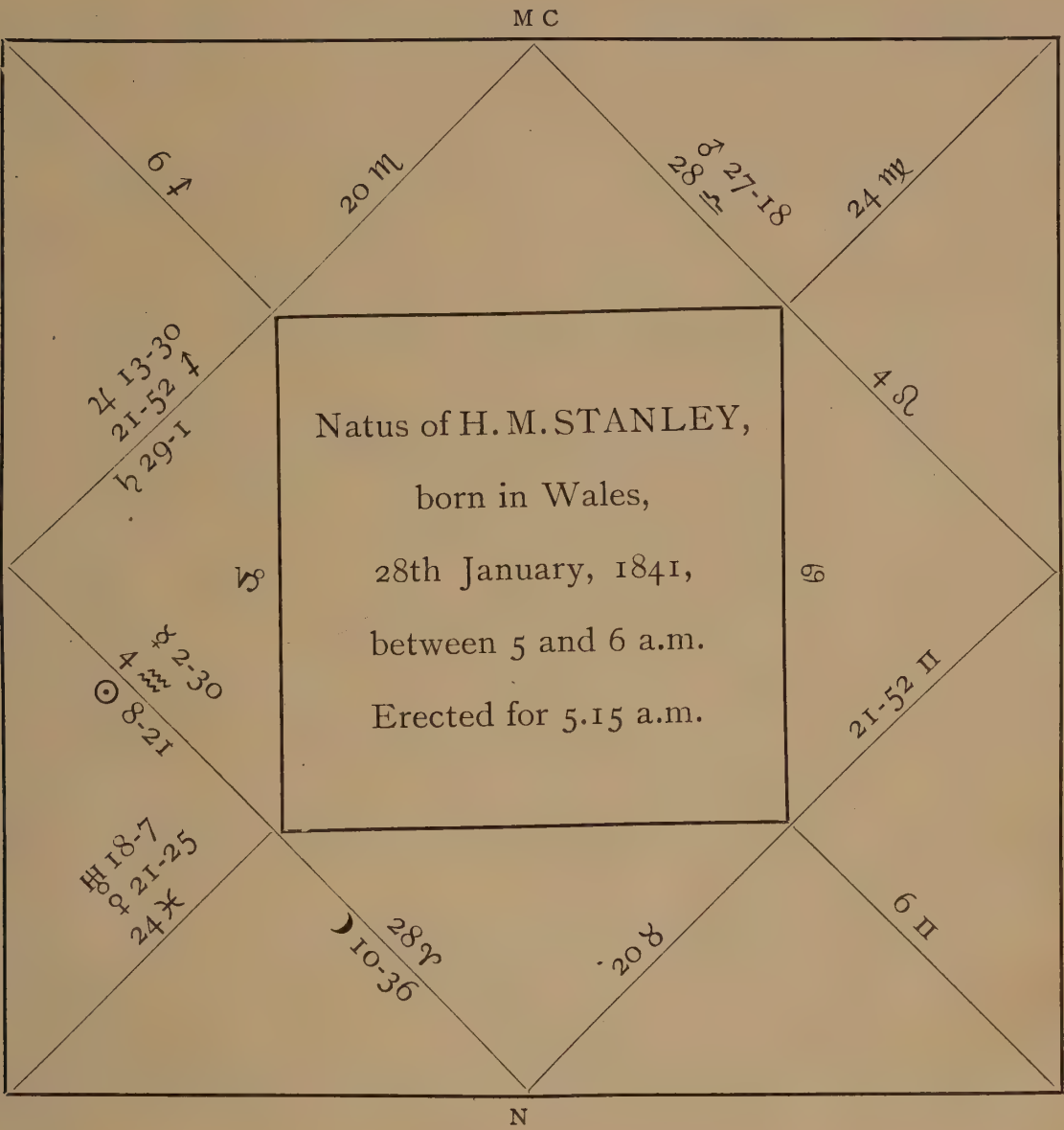
Now, the above is *not entirely correct*. Now in the ☉ ☐ ♂ aspect above alluded to we presume that Zadkiel meant a “mundane” square (the mundane aspect we do not believe in); he does not say whether “mundane” or “zodiacal.” Now the fact is the ☉ is only about 58° from ♂, therefore it cannot be a “zodiacal” square. Had H.R.H. the ☉ ☐ ♂ zodiacal at birth the chances in favour of his reaching maturity would have been very small. Again, Zadkiel says: “I find the hyleg (☉) having the par. ♀.” Now he should have qualified this, and said in “mundane” parallel, if he treated it as such, although it is not very close. It cannot be a “zodiacal” parallel, inasmuch as the ☉ par. is 16°-54’ S.—that of ♀ 5°-58’ S.; therefore they are *not in zodiacal parallel*. The “mundane ✕”, ☉, and ♀ we don’t believe in. These are cases in point, where, when certain people cannot definitely account for various effects, etc., they are put down to “mundane” aspects.

The ☉ is in ✕ to ♂, which gives strength to the constitution—♂ and ♀ are very strong, both by “essential and accidental dignity”—♀ ✕ ♀ is an additional testimony, and tends greatly to overcome ☉ ∠ ♀. The personal description and appearance of the native exactly tallies with the description of ♀ in ♂ persons mentioned by the old writers, and confirmed by the modern ones. Persons born under the “sign of the horseman” (♂) are, *as a rule*, great patrons of outdoor exercises and sports, such as cricket, equestrianism, football, hunting, etc., and are not often “book-worms,” and we are confident from an examination of this horoscope that the native prefers sports to study. The position of ♄ in ✕ in second in close □ to ♀ does not denote a miser. On the contrary, rather *too prodigal* and *liberal*. Students may draw other deductions from this strong aspect. ☽ and ☿ in ✕ give a sound intuitive mind; but the ∠ ♂ to ☿ will make the native rash. ♀, ruling the fifth in ♌ in ninth, and ♂ ruling eleventh in ♏, denote several children, both male and female. The nativity shows more testimonies for accidents than diseases, but it is so strong that there is every reason to believe the native will enjoy a fairly long life. We could very much enlarge on this Royal Natus, but as we have other nativities to insert we must forbear, but would remark that students would do well to thoroughly examine this natus, there being very much to learn from it. We add a few hints to guide their judgment, leaving them to draw their own inferences from the different aspects.

☉, cusp of 11th (house of friends) ∠ ♀; and also ∠ ☽ ruling seventh—♂ □ ☽ from first and eighth—♂ lord of tenth and eleventh □ ♀, ruling fourth, fifth, and ninth—♀ ∠ ☿ from ninth to eleventh—☉ △ ♄ from second and eleventh—the close parallel of ♀, ♀, and ☿, and finally four planets essentially dignified, ☉, ♀ and ♂ being angular, and the ☉ being in a fixed sign.

Blank maps with Speculum form, similar to those in this number, on flyleaf paper, 9d. per dozen, post free. Books containing 200 pages and 50 maps (3 pages following each map for writing down delineations), in stiff wrapper, 3s. 6d. each, post free. These books will be found most useful for collecting notable nativities, and as a book for ready reference cannot be surpassed.

The Nativity of H. M. Stanley, the Explorer.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	ASPECTS.
☉	18 S 10	* ♄, ∠ ♀, * ♄
☾	9 N 42	△ ♄ * ☉
♂	21 S 28	∠ ♄ ∠ ♄ par. ♄ and ♀
♀	3 S 45	∠ ☉, ♂ ♄
♂	8 S 27	* ♀ ∠ ♄
♄	21 S 47	□ ♄ ∠ ♂ ∠ ♂ par. ♂ and ♀
♂	22 S 25	* ♂ par. ♂ and ♄
♄	5 S 23	♂ ♀, ∠ ♂

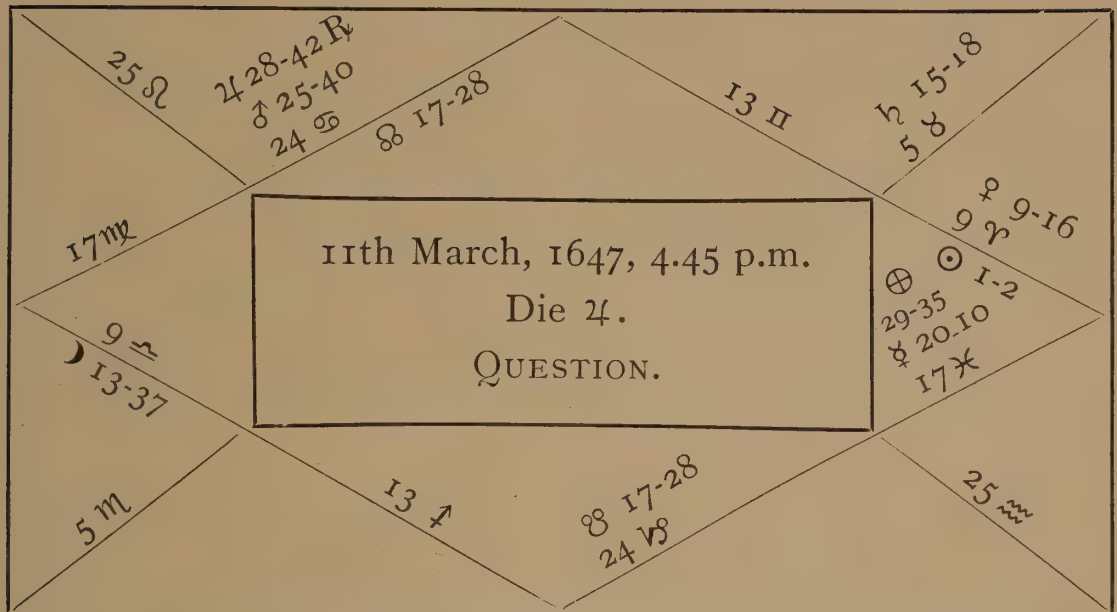
WE are informed that this celebrated explorer was born in Wales between 5 and 6 a.m. on 28th January, 1841. As this time is somewhat vague, we think the time we have erected the map for—viz., 5.15 a.m.—is somewhere near the mark. At that time Mars would be on the cusp of the tenth, and would probably account for the scandal he has been subject to. It will be noticed that all the planets (δ excepted) are rising, \mathcal{U} strong in his own house (\dagger), in trine to the \mathfrak{D} , which will account for his great and well-deserved popularity. \mathcal{U} also holds the same parallel as \mathfrak{X} and \mathfrak{h} , which will neutralize $\mathfrak{X} \angle \mathcal{U}$, and as \mathfrak{X} is in a good sign his forthcoming book will be above the ordinary merit, and will prove a financial success likewise. In this natus the \mathfrak{D} is happily free from affliction, and has, in addition to the $\triangle \mathcal{U}$, the \ast of the \odot , which will raise his social position much. Mars, on the M.C., denotes a brave and able man—one born to command—and as cardinal signs are on the cusps of M.C. and fourth houses they denote a “notable” individual. The \mathfrak{D} in φ (a moveable sign) in the 3rd, shews his travelling propensities, and her good aspect to \mathcal{U} his financial success, and her \ast to the \odot the well deserved honors that will be bestowed on him.

He has had more than his share of trouble, the \mathfrak{D} near Mars parallel, $\delta \angle \mathcal{U} \text{ } \mathfrak{F} \angle \odot$, each producing trouble of the nature of the various aspects, yet notwithstanding these drawbacks, his significator is so strong and elevated above all, that it acts as a guardian angel, and has supported him through all the dangers and privations he has undergone. \mathfrak{h} in the Asc shews the uphill work he has had, but δ throwing \ast to \mathfrak{h} shews that notwithstanding δ is so near the \square of \mathfrak{X} savoring somewhat of rashness, the above \ast makes him guarded and careful; $\mathcal{U} \angle$ by \mathfrak{X} ruling 6th, &c., his servants were not always trustworthy, yet \mathcal{U} being elevated above \mathfrak{X} , shews his ability to keep them in their places. The end of the native's life will be most fortunate, and he will in every sense be able to realize the truth of the axiom, that, “all's well that ends well.”

For the benefit of students and others, we shall open a “Sale and Exchange” column in our next, upon the following terms:—Twenty words or less, 1s.; for every three additional words, 1d. All advertisements must be prepaid, and to secure insertion in our next issue, must reach us by the 14th instant.

LibRARY Astrology.—No. 1.

FROM "LILLY'S CHRISTIAN ASTROLOGY," 1647.



QUESTION.—*Whether Presbyterianism shall stand?*

JUDGMENT.—The angles of the figure are not fixed, but the cusp of the 9th, from which this judgment is to be deduced is ♄, a fixed and stable sign; but we must also judge from ♄ therein, in the terms of ♄, who is the general significator of religious matters. ♄ is now stationary, and is leaving his exaltation, and is impeded by ♂; after leaving ♄ he enters the fixed sign ♈ and is in the terms of ♄. We find ♀ who rules the 9th in her detriment, and in the 12th house from her own, the 9th. She has twenty-one degrees to pass through in the 8th house before she gets into her own sign ♄, and where she would be fixed. But before she reaches ♄, she meets the ☐ of ♄ (shewing that the gentry of England will oppose it), and then of ♂ (lord of the ascendant of England, ♈), hence the whole commonalty of the kingdom will disapprove of it, and all three planets at the time of the aspect are in the term of ♄.

There is not a single planet fixed, except ♄, nor essentially dignified, except ♄; the ☾ entering *via combusta*, ♂ and ♀ in their fall, ♀ in her detriment, and ♄ impeded by ♂. The ☾ separates from ♀ in the 8th, and then goes to ☐ of ♂ and ♄. From these configurations we shall form our judgment, **that Posterity may see that there is some verity in Astrology.**

The position of h in the 9th, who is naturally of a severe, surly, rigid, and harsh temper, may argue that Presbytery will be too strict, sullen, and dogged for the English constitutions; little gentle or compliant with the nature of the community, and that there shall spring up among themselves many strange opinions and distractions even, concerning this very Presbytery; that they shall grow excessively covetous, contentious, and desirous of more than belongs to them; worldly, envious, and malicious one against the other; that among them some juniors, represented by φ^* , shall be light in judgment, wavering, and decline the strictness of their discipline, and that the elders, represented by h , shall not be respected on account of their excessive rigidness, nor shall their orthodox opinions be consented to.

Observe that h is peregrine, and supported by no favourable aspect of either fortune; there is reception between \mathfrak{D} and h , but no aspect; φ , lord of the 10th signifying authority, is fast separating from h , as if the gentry or supreme of the kingdom do already decline from the severity of the austere Presbyterian clergy, fearing thralldom rather than freedom to ensue from their power.

Three whole years from hence shall not pass, ere authority itself, or some Divine Providence will inform our judgment with a way in discipline or government either nearer to the former purity of the primitive times, or better beloved of the whole people of England; or authority shall in this space of time moderate many things now strongly desired. For some time we shall not discover what shall be established, but all shall be even as when there was no King in Israel, a confusion among us shall yet awhile remain. The soldiery then, or some men of fiery spirits, will arise, and keep back their contribution from the clergy, and will deny obedience or submission to this thing called Presbytery. It will then come to be handled by the magistracy, and the grand authority of the kingdom. Also by the plurality of the clergy, or men of sound judgment, it will be contradicted, disputed against, disapproved; and these shall make it manifest that this very Presbytery, now maintained, is

* The reason of this is, that φ in the house of \mathfrak{J} shews persons given to pleasure.

not the same that the commonwealth of England will entertain as a standing rule to live under.

From what I find by this figure I conclude **that Presbytery shall not stand here in England.**[†]

Important Notice.

Your Nativity Cast **FREE OF CHARGE.**

IN order that our Magazine may largely circulate amongst ladies and gentlemen who have no knowledge of Astrology, and yet may be somewhat interested in the science, upon receiving **ONE YEAR'S SUBSCRIPTION**, viz., 4s. 6d., we will send, post free (month by month until the year is completed), a copy of the "Astrologer's Magazine," and in addition will cast their nativity **for nothing**. The form on cover must be carefully filled up, cut out, and sent us together with a **stamped addressed envelope**.

Each horoscope will be completely fitted with Parallels, and Table of Aspects, &c., and a **brief delineation will accompany the same**.

For **TWO YEARS' SUBSCRIPTION** (9s.), in addition to the above, we will give **one year's complete directions, with advice as to fortunate months, &c.**

If applicants are not sure of the "exact time of birth," a photo (which will be returned), or a personal description of the enquirer, would greatly assist us in giving a correct horoscope.

As many commencing students may be in doubt as to whether they have cast their horoscopes correctly, according to the rules given in our "Lessons on Astrology," if they will send the form on cover filled up, with **Postal Order for 1s. 3d.**, and **stamped addressed envelope**, we are prepared to erect the natus for the time given. We feel sure this will greatly assist them in checking their calculations.

N.B.—ALL communications to be fully addressed to "The Proprietors of the 'Astrologer's Magazine,' 12, Lugard Road, Peckham, London, S.E."

[†] We have given this judgment at great length, as its complete fulfilment, by the re-establishment of the Episcopal Church, being a matter of history, is a decisive proof of the truth of the science, and of its ability to decide the most important questions, both public and private. The student will readily perceive that the prediction of the downfall of the Presbyterian Church as far as regards England is made according to the strictest rules of Horary Astrology, of which Lilly was one of the ablest artists that ever lived. [Ed. A. M.]

Lessons in Astrology.—No. 1.

THE ALPHABET.

“Heavens Golden Alphabet,
“And he who runs may read.”—*Young*.

THE Alphabet of Astrology consists of various symbols representing the planets (the Sun and Moon are considered as planets in Astrology), the signs of the Zodiac, and certain differences of longitude, termed Aspects, which must be committed to memory and practised. They are thus symbolized:—

THE PLANETS.

☉ The Sun.	♀ Venus.	♄ Saturn.
☾ The Moon.	♂ Mars.	♅ Herschel, or Uranus.
☿ Mercury.	♃ Jupiter.	♆ Neptune.

THE TWELVE SIGNS OF THE ZODIAC.

- | | |
|-------------------------------------|-----------------------------------|
| 1. ♈ Aries (the Ram) is opposite to | 7. ♎ Libra (the Balance.) |
| 2. ♉ Taurus (the Bull) ,, | 8. ♏ Scorpio (the Scorpion.) |
| 3. ♊ Gemini (the Twins) ,, | 9. ♐ Sagittarius (the Archer.) |
| 4. ♋ Cancer (the Crab) ,, | 10. ♑ Capricornus (the Sea Goat.) |
| 5. ♌ Leo (the Lion) ,, | 11. ♒ Aquaries (the Waterman.) |
| 6. ♍ Virgo (the Virgin) ,, | 12. ♓ Pisces (the Fishes.) |

Each sign contains 30 degrees (30°) which, multiplied by the twelve signs, gives 360°, being the total number of degrees contained in the Zodiac.

THE ASPECTS.

- ♌ Conjunction, when two planets have the same longitude.
- ♐ Semisextile, when their difference of longitude is 30°, or 1 sign.
- | | | |
|------------------|-------------------|-------------------|
| ♌ Semi-square | ,, ,, ,, ,, | 45°, or 1½ signs. |
| ♌ Sextile | ,, ,, ,, ,, | 60°, or 2 ,, |
| ☐ Square | ,, ,, ,, ,, | 90°, or 3 ,, |
| △ Trine | ,, ,, ,, ,, | 120°, or 4 ,, |
| ☐ Sesquiquadrate | ,, ,, ,, ,, | 135°, or 4½ ,, |
| ♌ Opposition | ,, ,, ,, ,, | 180°, or 6 ,, |
- Par: Parallel of declination, when two or more planets are an equal distance (either north or south) of the Equator.

THE NATURES OF THE ASPECTS.

The ♌ (Conjunction) is found to be good with good planets, but evil with evil planets; its effects are always powerful.

The \sphericalangle (Semi-sextile) is by some considered good. **(We find it is too weak to act, therefore we ignore it.)**

The \sphericalangle (Semi-square) is always evil.

The \ast (Sextile) is always good.

The \square (Square) is always evil.

The \triangle (Trine) is always good.

The \boxplus (Sesquiquadrate) is always evil.

The \oslash (Opposition) is always evil.

The Par: (Parallel) is like the \oslash in effect and nature, **but more powerful.**

THE NATURES AND QUALITIES OF THE SIGNS OF THE ZODIAC.

They are classified and divided thus:—

Masculine signs: γ , π , Ω , \sphericalangle , \dagger , \sim .

Feminine signs: δ , \ominus , \mathfrak{M} , \mathfrak{M} , \mathfrak{W} , \mathfrak{X} .

Fiery signs: γ , Ω , \dagger ; earthy, δ , \mathfrak{M} , \mathfrak{W} ; airy, π , \sphericalangle , \sim ; watery, \ominus , \mathfrak{M} , \mathfrak{X} .

Signs of short ascension: \mathfrak{W} , \sim , \mathfrak{X} , γ , δ , π .

Signs of long ascension: \ominus , Ω , \mathfrak{M} , \sphericalangle , \mathfrak{M} , \dagger .

Cardinal and moveable signs: γ , \ominus , \sphericalangle , \mathfrak{W} ,

Fixed signs: δ , Ω , \mathfrak{M} , \sim .

Common signs: π , \mathfrak{M} , \dagger , \mathfrak{X} .

Fruitful signs: \ominus , \mathfrak{M} , \mathfrak{X} .

Barren signs: π , Ω , \mathfrak{M} .

Bi-corporal or double-bodied signs: π , \mathfrak{X} , and the first 15° of \dagger .

Equinoctial signs: γ and \sphericalangle .

Tropical signs: \ominus and \mathfrak{W} .

THE NATURES OF THE PLANETS.

☉ Sun. Convertible (*i.e.*, good or bad, as he may be aspected by the other planets.)

☾ Moon. Convertible (*i.e.*, good or bad, as she may be aspected by the other planets.)

☿ Mercury. Convertible (*i.e.*, good or bad, as he may be aspected by the other planets.)

♀ Venus. Benefic. (the lesser fortune.)

♂ Mars. Malefic.

♃ Jupiter. Benefic. (the greater fortune.)

♄ Saturn. Malefic.

♅ Herschel. Malefic.

♆ Neptune. Not really known.

ADDITIONAL NOTES ON THE MEASUREMENT OF THE PLANETARY ASPECTS.

The signs ascend in the following order, and never alter:—

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓.

From ♈ 0° to ♉ 0° is 30°; from ♈ 0° to ♊ 0° is 60°; from ♈ 0° to ♋ 0° is 90°, and so on.

The first aspect (the ☌, which is properly a “position”), is when two or more planets occupy the same sign and degree of the Zodiac.

The next aspect is the ♎. For example, Mars in first degree of ♈, and Jupiter in first degree of ♉ would be 30°, or 1 sign apart, and would be thus written:—♈ ♎ ♉ (Mars, semi-sextile, Jupiter.)

The next aspect is the ✳, or 60°. For example, if ☉ were in 3° ♈, and ☾ in 3° ♊, they would be 60°, or 2 signs apart, and would thus be symbolized: ☉ ✳ ☾ (Sun, Sextile, Moon.)

N.B.—**All** aspects are treated in the same manner.

The foregoing must be thoroughly mastered ere the student can make any headway, and should be able to see at a glance when two planets are in ☌, ✳, or △, &c., as the case may be.

THE ORBS OF THE PLANETS.

These are the number of degrees in which a planet is supposed to operate on or with another. The orb of ♃ is 8°, ♅ 8°, ♄ 10°, ♁ 8°, ☉ 17°, ☾ 12°, ♀ 8°, ☿ 8°.

They are thus determined:—If two planets are approaching a ☌ or aspect, add the orbs of the two planets together and divide by 2; when the planets get within that number of degrees they begin to exert a joint influence. For example, suppose ☾ is applying to a ☌ of ♀, you add the two orbs together, which is 20°, divide by two the result is 10°; therefore, when the ☾ gets within 10° of ♀ the effect of the ☾ ☌ ♀ will commence. The same rule applies to all the planets.

We do not agree with this; we limit the orbs to 5. (See Editor's notes in September number as to this.)

ASTROLOGICAL BOOKS.—Many of our friends may be desirous of obtaining books on Astrology for the purposes of study, reference, &c., and as we are in a position to be able to supply almost any work on the science that has been published, we shall be pleased to afford them any information as to the value and practical use of any particular work they may be desirous of securing, upon receiving a stamped addressed envelope.

The Note Book.

MY DEAR FELLOW STUDENTS,

We trust that you all from time to time will find something of personal interest in this part of our Magazine. What is inserted is the result of personal experience, and should any of you on investigation find out anything new that will stand the test of searching examination, your contributions will be especially welcome not only to us personally, but to the thousands of students whose hobby is Astrology. We think we have waded through most of the books—both ancient and modern—on the science, and find that all have, more or less, copied from one another. In the ancient works the Part of Fortune (\oplus), the Moon's Nodes—or as they were called the Dragon's Head (\oslash) and Dragon's Tail (\otimes)—were brought into requisition. When the Astrologer could not find any cause or planetary aspect to account for any event, and he would put it down to their influence (*sic*); or if it concerned finance, to the Part of Fortune, or else to a mundane aspect. **We ignore all mundane aspects** for we have never found them of the slightest use, and have cast them to the winds long ago. The same remark applies to the **Part of Fortune, and the Head and Tail of the Dragon as regards Nativities.** In horary Astrology we use the \oplus , and in successful figures we have tested on financial matters, the \oplus has either been angular or else in 2nd, 5th, 8th, or 11th houses. In one instance, and in one only has it been in a cadent house; in that particular figure the \oslash was exceptionally strong, being in the 4th in \oslash and well aspected. The Hyleg (*i.e.*, the Giver of Life) is another question that Astrologers differ greatly upon; some say the Sun (\odot) for a male, and the Moon (\oslash) for a female wherever it may be—others give as the hylegiacal places the 1st house, 7th, 9th, 10th, and 1st half of 11th, and if \odot is any one of these places, he is considered hyleg, but if \odot is not in any of them and the \oslash is, she is hyleg; yet if neither \odot or \oslash are in the beforementioned places, the ascending degree becomes hyleg. We shall have something to say about this very soon, as it is quite time it was definitely settled. Another vexed question is the planetary orbs, some say that it is absurd to give 17° as the orb of the \odot , 12° the \oslash 's orb and so on. We hope in our next issue to take this "orb question" in hand and thoroughly thrash it out and say what we find about it, and, as we before remarked, we shall be

glad to hear what our fellow-students have found out as to the number of degrees to which their power is limited. All communications must be accompanied by an horoscope, with full particulars for investigation.

The planet Herschell (♅)—or Uranus—according to some writers, should have the sign ♊ as his house, and ♎ as his exaltation. Now why Saturn should be deposed from his day-house ♊ we do not know. It was about the time he was first seen that Electricity was discovered and the Steam Engine invented; ♅ seems to us to have great influence in all trades and sciences of a peculiar nature—Electricians, Photographers, Phrenologists, some Artists and Musicians have him potent in their Nativities. Most Astrologers have ♅ in aspect with either ♀ or ☿, and there is no doubt but that he is strong in any of the scientific signs, but doubly so if angular. As he continues in a sign 7 years, it would be folly to say that every one born during his stay in (say) ♊ would be a scientific man or woman; on the contrary, it depends much upon his position in the nativity, and also how he is aspected. In the 7th house (unless well aspected by the benefics) he is extremely inimical to partnership and marriage. In every case that has come before us, where ♅ is in 7th, there has been something most peculiar with the marriage partner. We shall however refer again to the eccentric planet ♅—or as he is called by the Hindoos, “the Prodigal Son,” the houseless wanderer—at very great length later on, as he is by no means thoroughly understood.

The subject of directions (*i.e.*, the rules for predicting the times when events will come to pass) is a serious question. It is the very soul of Astrology. We have struggled through book after book and found small satisfaction, until a gifted friend (whom we hope will largely contribute to these pages) guided our steps, and shewed us how to direct, and at once we emerged from the darkness into the light, and upon testing this method of directing, which our expert informs us is the true Hindoo method, we find it is in **all respects reliable**. This will appear later on in our lessons on Astrology, and will, we are sure, be as much appreciated by our readers as it is by us.

Numerous other matters about which much difference of opinion exists will occur to the thinking student, and any matters he may be in the dark about, if he will write concisely and state what his difficulty is, we will, as far as the numerous

calls on our time permit, endeavour to shew him a way out of his difficulty, and if the matter written about be of sufficient interest we shall publish it in our columns. All communications must have correct name and address, together with a stamped addressed envelope, and any matter that our friends may wish inserted in the portion we have set apart as "The Student's Corner," must be written on "**one side of the paper only**," together with name and address, not necessarily for publication, but as a guarantee of good faith. This is our strict rule, and any communications which do not comply therewith will be ignored and destroyed.

Anecdotes.

THE poet Dryden had three sons, Charles, John, and Henry. A very short time before his eldest son, Charles, was born, he laid his watch upon the table, and begged one of the ladies present, in a most solemn manner, to take exact notice of the very minute the child was born, which she did, and acquainted him with it. About a week after, when his lady was pretty well recovered, Mr. Dryden took occasion to tell her that he had been calculating the child's nativity, and observed, with grief, that he was born in an evil hour, for Jupiter, Venus, and the Sun were all under the earth, and the lord of his ascendant was afflicted with a hateful square of Mars and Saturn. "If he lives to arrive at his eighth year," said he, "he will go near to die a violent death on his very birthday, but if he should escape, as I see small hopes, he will in his 23rd year be under the same evil direction, and if he should escape that also, the 33rd or 34th year is, I fear——" Here he was interrupted by the immoderate grief of his lady, who could no longer hear calamity prophesied to befall her son. The time at last came, and August was the inauspicious month in which young Dryden was to enter into the eighth year of his age. The Court being in progress, and Mr. Dryden at leisure, he was invited to the country seat of the Earl of Berkshire, his brother-in-law, to keep the long vacation with him at Charlton, in Wilts; his lady was invited to her uncle Mordaunt's, to pass the remainder of the summer. When they came to divide the children, Lady Elizabeth would have him

take John, and suffer her to take Charles, but Mr. Dryden was too absolute, and they parted in anger. He took Charles with him, and she was obliged to be contented with John. When the fatal day came, the anxiety of the lady's spirits occasioned such an agitation as to throw her into a violent fever, and her life was despaired of, till a letter came from Mr. Dryden, reproving her for her womanish credulity, and assuring her that her child was well, which recovered her spirits, and in six weeks after she received an eclarcissement of the whole affair. Mr. Dryden, either through a fear of being reckoned superstitious, or thinking it a science beneath his study, was extremely cautious of letting anyone know that he was a dealer in Astrology, therefore he could not excuse his absence from his son's anniversary, from a general hunting match which Lord Berkshire had made, and to which all the adjacent gentlemen were invited. When he went out, he took care to set the boy a Latin exercise (which he taught his children himself), with a strict charge not to stir out of the room until his return; well knowing the task he had set him would take up longer time. Charles was performing his duty in obedience to his father, but as ill-fate would have it the stag made towards the house, and the noise alarming the servants, they hastened out to see the sport. One of the servants took young Dryden by the hand, and led him out to see it also, when just as they came to the gate, the stag, being at bay with the dogs, made a bold push and leaped over the court wall, which was very low, and very old, and the dogs following threw down a part of the wall ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after languishing six weeks he recovered. So far Dryden's prediction was verified. In the 23rd year of his age, Charles fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head with which he was seized, the heat of the day being excessive. He again recovered, but was ever after in a languishing sickly state. In the 33rd year of his age, being returned to England, he was unhappily drowned at Windsor. He had, with another gentleman, swam twice across the Thames, but returning a third time it was supposed he was taken with the cramp, because he called out for help, though too late. Thus the father's calculations proved but too prophetic.—*Wilson's "Life of Congreve."*

The
Astrologer's Magazine.

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VOL. I. No. 2. * SEPT., 1890. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 2.

NATIVITIES.—*Continued.*

THE HOUSES OF THE PLANETS.

“**H**OUSES” or “Mansions” are of two kinds, viz., Celestial and Mundane. The Celestial Houses are the various signs of the Zodiac, each sign of which consists of a number of stars whose magnetic or electric influence is more or less in common with each other; therefore, when a planet who is fiery by nature is in a zodiacal sign composed of stars of a similar nature to himself, he is far more powerful than if he were in a sign composed of stars of an opposite nature to his own. For instance, the stars in Capricornus (♑) are by nature negative, or cold (this has been proved by their rays having been analysed by the spectroscope, and is quite apart from theory). Now the malevolent planet Saturn is by nature a cold, negative planet, and he is therefore strong when in the before-mentioned sign, and weak when in any other than a negative one. The reason is, when he is located in ♑, and being of a greater magnitude than any other star in the sign, he absorbs more of their influence, which he transmits by his rays to the other planets; therefore, the effects he produces when in ♑ are far greater than when he is posited elsewhere, and he is in consequence termed the “lord” or ruler of the sign for these reasons. Thus, because the nature of the signs and that of the planets, as they are so classified, and being so sympathetic, the arrangement, as tabulated below, has been handed down to us from time immemorial, and this classification has received the support of nearly all Astrologers, both ancient and modern, as being in accordance with fact and experience, viz., that whatever sign is on the cusp of any house, the planet whose house that sign is, becomes the ruler or lord of that house.

The allotment of the signs is as follows:—

♈	and	♎	are the houses of	♂
♉	„	♏	„	♀
♊	„	♐	„	♂
♋	„	♑	„	♀
♌	„	♒	„	♂
♍	„	♓	„	♀
♎	the house of the	...		♂
♏	„	„	...	♀

Since the discovery of ♄ and ♅ some modern authors have ejected ♅ from ♎ and given the sign to ♄ for a residence, and some others have robbed poor ♋ of ♌, and elected ♅ to have dignity therein. Time and experience alone can determine whether this re-organisation should be accepted. **We give it with a very great amount of reserve.**

Having thus, we trust, clearly and concisely explained the Celestial Mansions and their rulers, we shall now mention the Mundane Houses. These Mundane Houses are nothing more than the division of the heavens into twelve parts, the ascendant is the first Mundane House, and the mid-heaven, generally marked M.C., or Medium Cœli, is the tenth house, and so on.

THE PLANETS' DIGNITIES.

Dignities are of two kinds, “Essential” and “Accidental.” A planet is said to be “essentially” dignified when he is in his own sign, or in the sign of his “exaltation” (the term “exaltation” will be fully explained later on), and is then very powerful. For example: if the ☉ were in ♈ he would be very powerful, as he is “essentially” dignified by being in his own house; were he in ♈ he would also be “essentially” dignified, as ♈ is the exaltation of the ☉, but he would not be so powerful as if he were in ♈.

A planet is said to be “accidentally” dignified when he is located at birth in one of the angles of the horoscope, viz., the first, tenth, seventh, or fourth houses; for example, suppose the ☉ at birth was posited in ♈ in the mid-heaven (the tenth house) he would be both “essentially” and “accidentally” dignified, and could not possibly be more powerful.

The planets “Exaltations” are said to be as follows:—

The ☉ is exalted in ♈ (some authors say in the 19th degree only).

♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	♂	
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THE PLANETS' "DEBILITIES."

A planet is said to be "debilitated" when he is in his "detriment," or fall, and is then very weak.

The planets' "detriments" are the signs opposite to their own houses, *e.g.*, the house or chief "essential" dignity of the ☉ is ♋, therefore when he (☉) is in the opposite sign to ♋, viz., ♏ he is termed in his "detriment," and is then very weak.

The ☉ is detrimented in ♏				
"	☾	"	"	♊
	♉	"	"	♋ and ♌
	♊	"	"	♍, ♎
	♋	"	"	♏, ♐
	♌	"	"	♑, ♒
	♍	"	"	♓, ♈

A planet is said to be in his "fall" when he is posited in the sign opposite to the sign of his exaltation, and is then weak, *e.g.*, the exaltation of the ☉ is in ♈, the opposite sign being ♏; when ☉ is located there he is termed in his "fall."

The ☉ is in his fall when in ♏				
"	☾	"	"	♋
	♉	"	"	♌
	♊	"	"	♍
	♋	"	"	♏
	♌	"	"	♑
	♍	"	"	♒

The following table will shew the dignities and debilities of the planets at a glance, and will be found most useful to the student for ready reference, but he should commit them to memory, **but we are inclined to think that these "Exaltations," &c., require re-organisation.**

We shall have something further to say about this at an early date.

SIGN.	PLANET'S HOUSE.	EXALTATION.	DETRIMENT.	FALL.
♈	♊	☉	♏	♌
♉	♋	☾	♋	...
♊	♌	...	♌	...
♋	☾	♊	♍	♉
♌	☉	...	♎	...
♍	♉	...	♏	♊
♎	♊	♋	♑	☉
♏	♋	...	♒	☾
♐	♌	...	♓	...
♑	♍	♉	♈	♊
♒	♎	...	♏	...
♓	♏	♊	♋	♌

Editorial Notice.

IMPORTANT.

Your Nativity Cast **FREE OF CHARGE.**

In order that our Magazine may largely circulate amongst ladies and gentlemen who have no knowledge of Astrology, and yet may be somewhat interested in the science, upon receiving **ONE YEAR'S SUBSCRIPTION**, viz., **4s. 6d.**, we will send, post free (month by month until the year is completed), a copy of the "Astrologer's Magazine," and in addition will cast their nativity **for nothing**. The form on cover must be carefully filled up, cut out, and sent us together with a **stamped addressed envelope**.

Each horoscope will be completely fitted with Parallels, and Table of Aspects, &c., and a **brief delineation will accompany the same**.

For **TWO YEARS' SUBSCRIPTION (9s.)**, in addition to the above, we will give **one year's complete directions, with advice as to fortunate months, &c.**

If applicants are not sure of the "exact time of birth," a photo (which will be returned), or a personal description of the enquirer, would greatly assist us in giving a correct horoscope.

As many commencing students may be in doubt as to whether they have cast their horoscopes correctly, according to the rules given in our "Lessons on Astrology," if they will send the form on cover filled up, with **Postal Order for 1s. 3d.**, and **stamped addressed envelope**, we are prepared to erect the natus **for the time given**. We feel sure this will greatly assist them in checking their calculations.

The Planet Neptune ♆.

OUR numerous friends who are interested in ♆ influence, will be pleased to know that we are now able to **state definitely what ♆'s influence really is**. Several friends who have studied his effects closely for many years, have placed in our hands a mass of information; we have partially investigated it, and find **he is a malefic of the worst kind**. We shall give full particulars, commencing in our next number.

The Nativity of His Royal Highness Albert Victor of Wales.



SPECULUM.

PLANET.	DECLINATION.	MUTUAL ASPECTS.
☉	22 S 15	✳ 24, ☐ ♃ ∠ ♀ par. ♂
☾	18 S 18	∠ 24, par. ♀, app. ♂ ☉ & ☐ ♃
☿	19 S 12	☐ ☿ & ✳ ♀
♀	18 S 17	∠ ♃ ✳ ☿ ∠ ☉
♂	22 S 52	✳ ♃ par. ☿ & ☉ near ♂ ☿
24	17 S 15	∠ ☾ ✳ ☉
♃	4 S 43	∠ ♀ ✳ ♂ ☐ ☉ △ ☿
☿	23 S 22	△ ♃, ☐ ☿, par. ♂

☿ in elevation
♃ in ☐
♂ & ☿ angular
3 planets in cardinal signs
2 planets in fixed signs
3 planets in common signs
Common signs on angles.

AT the time of the royal native's birth the 10° of the celestial sign Virgo ascended in the orient; the native is therefore born under the influence of the planet Mercury, who rules that sign, and is located in the seventh degree of Aquaries, near the

cusps of the sixth house. It is by no means a fortunate natus. All the planets (except ♄, who is retrograde) are under the earth; only one essentially dignified, and that is ♀ in ♈, the sign of his exaltation in the second house; and the two malefics (♂ and ♄) accidentally dignified by being angular.

The native's form and description is well borne out by the planetary positions in his natus. His constitution is not a very strong one, shewn by ♀ afflicting the ☉ and ☾. Both the ☉ and ☾ are in moveable signs, and moveable signs hold the cusps of third and ninth houses, denoting many journeys, both short and distant. The position of ♄ (retrograde) in the tenth house, in parallel with and near the opposition of ♂ from the fourth house, is evil. Whatever degree of popularity the royal native may attain to in his earlier days cannot be lasting, for ♄ position (though it may produce sudden and unlooked-for benefits and honours), will also produce sudden and unexpected reverses. Mercurial men (lawyers, scientists, &c.) will affect his reputation (notwithstanding ☿ is the native's significator), as ♄ afflicts ☿ by ☐, but as Venus is in sextile with Mercury, he will be a great favourite with the opposite sex, especially those described by ♀ in ♈. The position of ♀ in the second ☐ by ☉ and ☾ is unsatisfactory for his finances. Great prodigality is shewn, and as the aspect occurs from the second to the fifth houses, the expenditure will go in matters signified by the fifth house; that we need not enlarge upon. We don't like the position of ♂ in fourth, notwithstanding ♂ ✕ ♀. The native is plucky, as ☉ par. ♂. We judge the native will marry, but not until after his 28th year or so, as ♀ is afflicting ♀. He will marry to a lady described by ♀ in ♍, whom we take for her significator, as ♀ rules seventh (✕), and is in ♍ in third. She will be of a good disposition, but not very popular among her own sex. He should have a predilection for arts and sciences, as ☿ ✕ ♀, but whether he will take them under his patronage is another matter. We do not think, from a study of his nativity, he will ever be so popular as his royal father (whose natus we gave in our last number) as ♄ is in the tenth afflicted. In his 45th year he will have to be very careful, as his directions are powerful for evil, more especially as regards health. The chief ones then operating are as follows:—☉ has progressed to 2° ✕ ☐ ♀ in radix, and ∠ ♂ progressive place (♂ and ♂ anaretas); ☉ also ☐ his own radical place, and

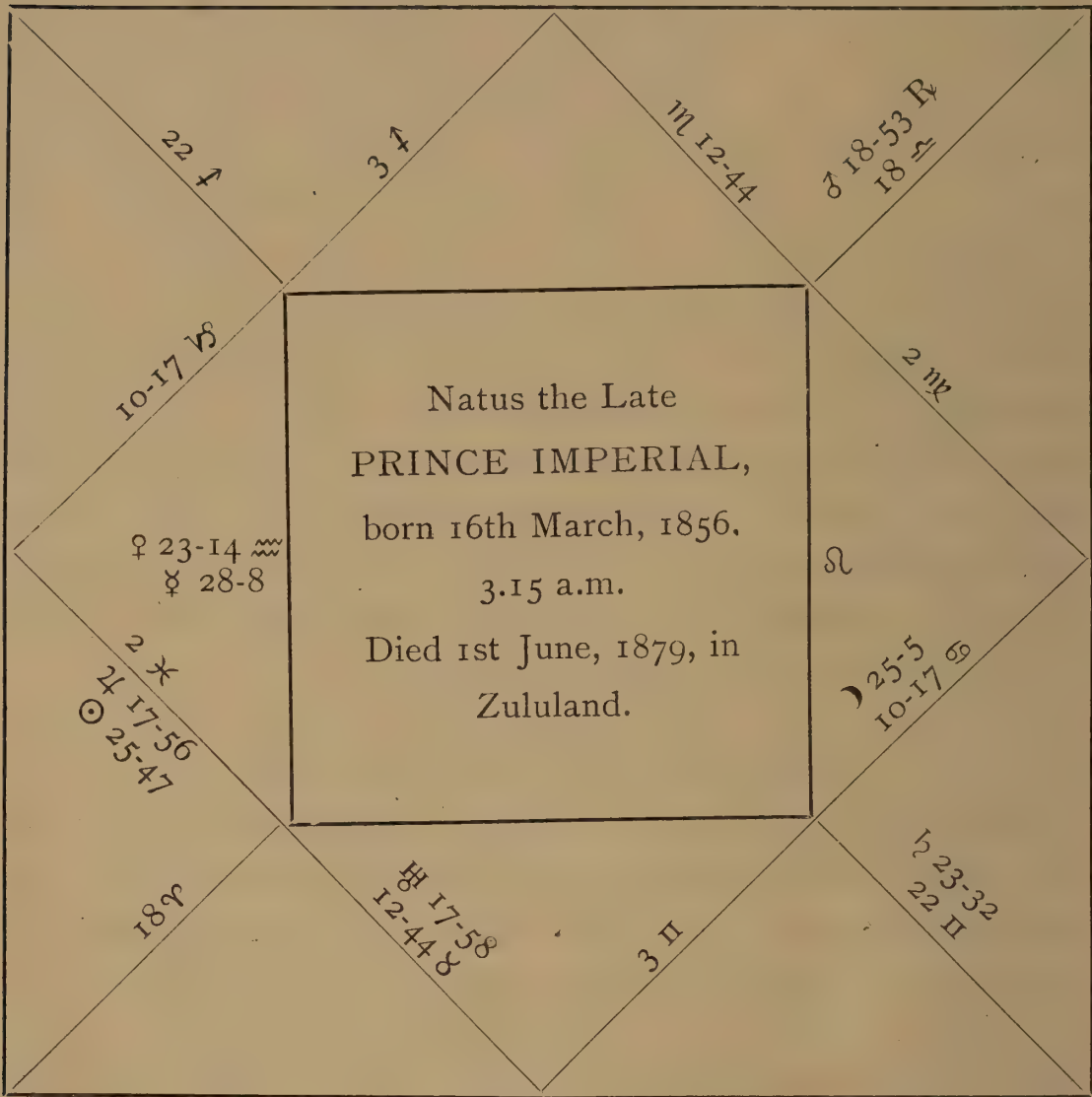
these evil directions will be brought into action by the ♃ in the September of that year, when she is in the 1° of ♊; ♄ ☉ progressive place, ♌ ♌ radical place, ♎ ♎ radical place, and near ♎ ☉ radical place. These aspects occurring from important houses, viz., ♃ coming within orbs of cusp of asc., aspecting planets in second, third, fourth, fifth, and sixth houses evilly, speaks volumes to those who can solve the enigma. In this month (September, 1890) the ♃ is about ♈ radical place, and in February next ♄ ♌ rad., and ♌ ♌ rad. It will be of interest to students to watch the ♃ aspects in this nativity, as the time of birth is, we believe, quite correct, and the amount of time they devote to the study of this royal natus will enlarge their ideas, and they will thus be able to get at facts and see how the heavenly messengers of light affect all terrestrial objects, whether they be of high or low estate, prince or peasant.

The Part of Fortune (⊕).

THE Part of Fortune in a map of the heavens is that spot therein which is the same distance from the ascendant that the Sun is from the Moon. **We** have no faith in its power, but as many of our readers may like to know how to find its place, we subjoin it. To insert the Part of Fortune in a Natus, add 90° to the R.A. (right ascension) of the M.C. (mid-heaven), and it will give the oblique ascension of the ascendant. From the oblique ascension of the ascendant subtract the oblique ascension of the ☉, having first added 360° to the former, **if necessary**; to the remainder add the R.A. of the ♃. The sum will be the R.A. of ⊕. N.B.—The ⊕ is always under the horizon **before** the Full Moon, and above the horizon **after** Full Moon. As before mentioned, we place it in horary figures, but the simple method we use is as follows:—Add the longitude of the ascendant and the longitude of the Moon together, then subtract the longitude of the Sun, having added 12 (the number of the signs) to the former if necessary. This will give the place of the ⊕. Note: 0 ♊ to 0 ♋ is considered as one sign, 0 ♊ to 0 ♌ as two signs, and so on. Example: Asc. 10 ♌, ♃ in 8 ♋, ☉ in 3 ♏. Where is the place of the ⊕?

	Signs.	Hrs.	Min.
Asc. 10° ♌ or	7	10	0
Add long. ♃ in 8 ♋ or	11	8	0
	18	18	0
Subtract long. of ☉ in 3 ♏ or	9	3	0
Remainder is ...	9	15	0 or 15° ♏, the place of ⊕.

The Nativity of the late Prince Imperial.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	1 S 42	☐ ♃, △ ☾
☾	26 N 7	△ ☉, separating from ☐ ♄
☿	13 S 7	△ ♃
♀	14 S 21	△ ☿, △ ♃
♂	4 S 35	△ ♀
♄	5 S 42	✳ ♄
♅	22 N 21	△ ♀ and ☿ and ☿, ☐ ☉
♄	16 N 55	✳ ♄

Planets longitudes 25 days 5 hrs. 15 min. after birth corresponding to day of death,

☉ 18° 41' ♍ ☾ 1° 10' ♋ ☿ 0° 45' ♍ ♀ 21° 32' ✳
♂ 10° 47' ♌ ♄ 23° 23' ✳ ♅ 24° 51' ♋ ♄ 19° 4' ♄

As will be seen from the foregoing horoscope, the native was born when the tenth degree of the celestial sign Capricorn arose. The native was therefore born under the influence of the

planet Saturn, the ruler or lord of the ascending sign, who is located on the cusp of the sixth house in Gemini. His description must be therefore taken from the ascendant, the sign the ruler of the ascendant is located in, together with the Moon's position, and the sign she is located in. Both Mercury and Venus, being posited in the sign Aquaries, will have something to do with the description. From a judicious admixture of these we conclude the native was about the average height, pale complexion, dark hair and eyes, and somewhat spare in build. The financial prospects are quite satisfactory. Jupiter, lord of the second in his own sign in the second, free from ill aspects, alone proves this. The Sun likewise is posited therein, just passed the conjunction with Jupiter, but in \square to Saturn. This would cause a little prodigality, but as regards health is unsatisfactory, and we should judge the native's constitution and health, especially in his younger days, to have been weak and sickly. The natus shews a most affectionate disposition, a mind of a high order, great intuition, good judgment, a lover of the fine arts, would have been a good musician, artist, or sculptor had he been inclined that way. Both the luminaries are afflicted at birth, the \odot \square \mathfrak{h} , and the \mathfrak{D} separating from a \square \mathfrak{f} . As the \mathfrak{D} and \mathfrak{f} are in cardinal signs and \mathfrak{f} in elevation, a violent death to the native is presaged. He was killed in Zululand during the war, when serving as a volunteer. The \odot at that period was, by direction, in $18^{\circ} 41' \mathfrak{V}$ within 12 minutes of an \mathfrak{f} of \mathfrak{f} radical place, \mathfrak{f} and \mathfrak{f} by direction were in \odot 's parallel at birth. The \mathfrak{D} also was transmitter of evil, for she was \angle \odot 's progressive place, was leaving the \square of \mathfrak{f} 's radical place, and applying to \square of \mathfrak{f} radical place. She was also in parallel with \mathfrak{h} , lord of ascendant.

\mathfrak{f} , ruler of the eighth (the house of death) is heavily afflicted, viz., by progression \angle \mathfrak{H} posited in fourth (the grave) also parallel with \mathfrak{f} by progression; the \mathfrak{D} by direction \square 's his radical place. Some may say that \mathfrak{f} by progression was in \times to \mathfrak{D} 's progressive place. That is true, but \mathfrak{f} is in exact parallel (within one minute) with \mathfrak{f} ; in fact, there was no benefic aspect to avert the train of evil, therefore the thread of life was snapped asunder, and a widowed mother was left to grieve over the loss of husband and son. This nativity strongly speaks in favour of the truths of astrology, and notwithstanding the sneers of sceptics, they cannot get over these facts, which go to shew "that there is both a time to be born, and a time to die."

The Nativity of our Lord Jesus Christ.

By the REV. DR. BUTLER.

(CONTINUED).

MARS is also set as if he stood on purpose to destroy a nativity, so opposite to Jupiter and the ascendant; and, being strong withal, he seems to threaten all good qualities with an overturn, infusing nothing but choler, fury, and malice into the native's head, and disposing of the Moon, he makes her so too. The Sun also looks upon the cusp, ascending with an evil quadrature, and such as usually renders a native much more proud and ambitious than either wise or good-natured, and Mercury, complying with the Sun in the same aspect, endeavours to incline this sacred person unto theft and lies. But what now? Was Jesus thus? or rather, does not astrology belie Him? No, neither. For had these evil aspects courted an ordinary nature unto evil manners naturally, yet would they not have forced him, but he might have overcome all by gracious habits. But much more than this must we note in our ever blessed Lord Jesus Christ. For, He being born without sin in His nature, the heavens wrought upon him in a different manner of influence from what they do by us. For, seeing that the divine nature withheld so as no sin could enter Him, the worst of aspects (for matter of qualification) became the best unto Him. For, by how much an opposition or a quartile is a stronger aspect than a sextile or a trine, may they be withheld from doing harm; they must needs aspect with the greatest force of their virtues. And thus the opposition of Mars, falling into His head, instead of fury and choler, administered the greater courage in Him; and the quartile of the Sun, instead of pride and ambition, gave Him the greater majesty and wisdom; and the quartile of Mercury, instead of lies, gave Him the more prodigious wit; and the Moon, with Algol's Head, instead of peevish, made Him the more soberly wise. But we must remember that though Christ could not sin, yet die He could; and thus, therefore, trines and oppositions, and evil stars, were as evil to Him, in as high a degree, as unto the meanest of us, for in all things saving sin was He as we are.

Next proceed we to His body, only so as to compare that, too, with our scheme. For though we have no proof either of His stature or His colour, yet may we be bold to say (by rules of art)

that, Libra, ascending, He was somewhat inclined to be tall and fair; but this was the less, few degrees of that sign ascending, and they in the terms of Saturn, else is there nothing to except, unless the Moon, with Algol's Head, be thought somewhat to abate from both. Jupiter in the ascendant gives a handsome brown feature, hinders not tallness, but bespeaks somewhat of corpulency, save that the trine of Venus from Aquaries and of Saturn out of Gemini forbid it. Jupiter gives a grey eye, and so says Venus; and none can hinder. Venus would gladly beautify the face by virtue of her interest in Libra, and something she does to render it rather fair than brown; and Saturn from Gemini can hinder but very little. He would pacify, but Jupiter and Venus are resolved to keep up the complexion. Jupiter administers brown hair, and Venus renders flaxen, but Saturn would have it black; whence, between both, Jupiter carries it. Venus gives a pleasant smiling look, and Jupiter denies it; not only Saturn attempts it, but prevails no further than to render it soberly serious withal. The Sun and Mercury, with their trines so near the cusp, would fain deform, but Mercury, in the Sun, has not power to darken. The Sun would only cast swarth, but Jupiter, in the ascendant, on one side, and the Virgin's Spike upon it, on the other side, utterly defeat him. Mars, in opposition, would fain scarify, but Jupiter, so near, defies him also. Lastly, the Moon, between Aries and Taurus, contraries but little from the rest, especially for that she has so few rays falling into her bosom. The most she does in opposition is only by means of her place in the eighth, and being, with Algol's Head, so near to wrinkle the brows and furrow or dent the cheeks, but she wants strength. Jupiter would have a full face, and Venus a round, and so it is concluded between them, saving that the Sun and Moon together prevail so far as to render it oval.

Lastly, as for His other fortunes. First, we find His ascendant and sixth well fitted with a very strong constitution for health. The opposition of Mars, and a quartile of the Sun and Mercury, prevail to harm more by unlucky untoward accidents than by inward distempers. His house of wealth is directly opposed by the Moon, lady of the mid-heaven, and is not defended by any good aspect. His mid-heaven is also very low; the lady of it is sufficiently afflicted, and being encumbered with a crowd of evil aspects, had no help of either of the fortunes. No,

the Sun, in the very bottom of heaven, bespeaks that this native's kingdom is not of this world. Only the Moon upon the house of death, after void of course, is in trine to the Sun, which shews to promise His kingdom by death, or after it. His ninth house has the help of both the fortunes, but Saturn bodily dwells there, and hatcheth a world of crosses, both in his functions and long journeys. His house of enmity is very strong, with the lord thereof therein, and at home in his own house and threatens malice enough. The eighth house is even malignant too, and so is the lord of the twelfth, saving his trine to the Moon; but this lord is under the Sun, weakens his force, and discovers all his private spleen. His fifth house, or house of children, has a rich jewel in it, and the lord thereof looks pleasingly upon the ascendant, which argues He had a body sufficiently fruitful for issue. The lady of the ascendant, also in the house of children, in trine to the lord of that house, and both in good aspect unto the house of marriage, and the lord thereof, do all agree that it was no hindrance in nature which rendered our Saviour wife-less or child-less. No, it was His great gravity, or rather His infinite piety, which, for the Kingdom of Heaven's sake, led Him to despise nature's treasures; and hence came it to pass that the church was His only spouse, and by her hath He a numberless offspring of holy saints unto His children. The lord of the sixth is in the ascendant, and the great fortune, whence were His servants true and faithful; only one, Judas (when that sixth house came by direction to the quartile of Mercury, in the entrance of the house of enmity) fatally betrayed Him, and the rest, more out of fear than for falsehood, forsook Him and fled. The lord of the ninth is very low, and in quartile of Jupiter and Mars, and in conjunction of the twelfth lord, which rendered His friends men of low condition and befriending Him more by night than day; as being terrified by mighty enemies and not encouraged by any outward promises from Himself. The lord of the third is in the house of enmity, and thence rendered most of His neighbours bitter and envious, especially during the times of ill directions operating; only Jupiter, having dignities in that house, made other of His neighbours and kindred as much His friends. Lastly, the Sun upon the cusp of the fourth seems fitly to comply with that sovereignty which attended upon His death and appeared by His resurrection and ascension into heaven. When Adam entered, the Sun was just upon setting; when Jesus Christ was incarnated

he was just upon rising ; but at His birth he was at lowest. For it was not the Sun of the Firmanent, but the Sun of Righteousness who arose with healing in His wings.

Such was the fortune of our Saviour during His progress through this earthly world, and such were the qualities of His humane mind, even as the stars describe them ; and such was the complexion of His humane body, just as the heavens do bespeak. And though we never saw His person or any true portraiture of the same, yet know we, by the scheme of His nativity, that He was a man somewhat tall of stature, of an oval face, of a ruddy complexion, between fair and brown, of a grey eye, yet sharp and piercing, of a bright brown hair, of a high forehead, of much beard, of a pleasant look, smiling yet soberly serious, and of a body well composed and indifferently set, between slender and corpulent. And all this know we by the canons of Astrology ; and that those canons are true it is no small evidence, in that all the known passages of His life so punctually comply with them. And be these canons true (as we know by multitude of experience that they are certainly so), then it appears by these canons that at midnight of December the 25th day, was 1668* years complete since His birth ; and every birthday of this our ever blessed Lord and Saviour Jesus Christ falls on the 25th day of December. His life points out the very moment of time whereon He came into the light ; and the scheme of the heavens to that moment is a true picture of His life, and such as no moment can shew again, in any hundred years' time, before or after.

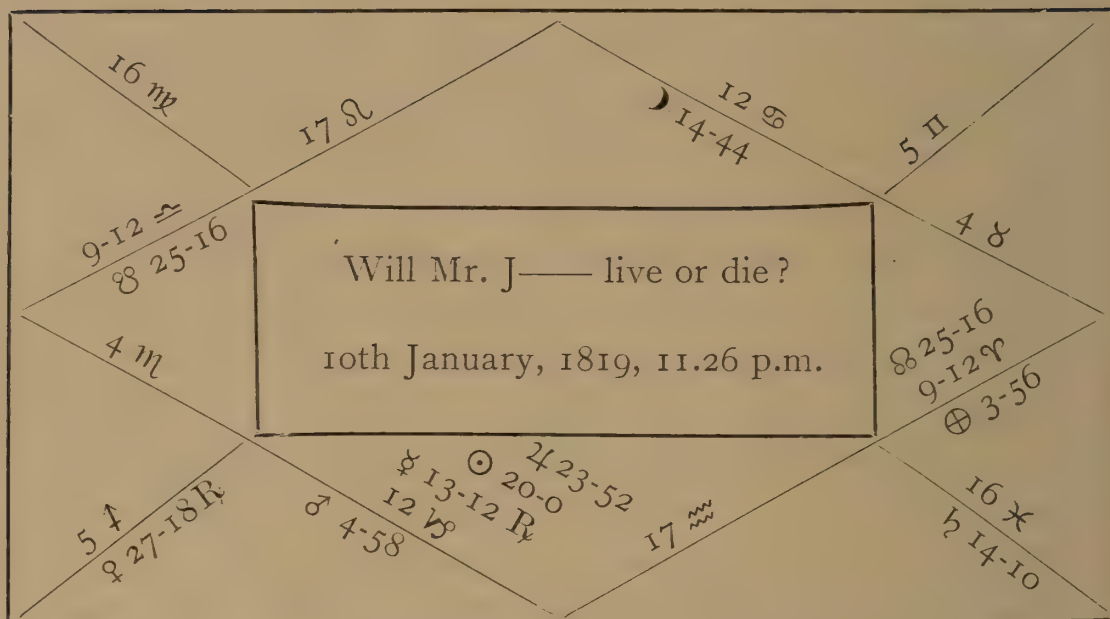
To these may be added the frame of the heavens at His death, so fitly suiting with the time of the great business in hand, and describing what was done. And first we note, that on the over-night of the passover feast, at what time our Saviour was apprehended, the sign of the fourth house in the nativity (which always carries with it the character of death, or the end of every matter) was then ascending ; and the Sun, which was therein at birth, was then in the bloody seat of Mars, in the radix, which was at that point of time the fourth house, or bottom of heaven, shewing all the glory of His present life to be lying in the dust, and the end of days hastening apace to overtake Him.

(To be concluded in our next).

*The year in which our author wrote and calculated our Saviour's nativity.

Library Astrology.—No. 2.

FROM "WILSON'S DICTIONARY OF ASTROLOGY."



[The following appears in "Wilson's Dictionary of Astrology." The figure was erected by the author, and the judgment thereon, which follows, is in the author's own words. It is the best example we have ever come across, and we therefore insert it in full for the benefit of all astrological students.—ED. A. M.]

THIS is a figure which I erected in great anxiety of mind on the decumbiture of a much respected friend, who was taken extremely ill with shortness of breath and a considerable tendency to fever. He had been subject to the same complaint during many successive winters, but perfectly recovered his health on the return of spring, and I had no doubt whatever that the complaint was asthmatic, and that no danger was to be apprehended. The physicians, however, declared him in the utmost danger, and affirmed the cause of the distemper to be an approaching dropsy in the chest. I had no confidence whatever in this opinion, but upon finding they persevered in it, a sudden and deep anxiety seized me, and I perceived that this was the moment to know the result. I accordingly erected the figure (given above); a more fatal one I have never seen, and my sensations at that moment may be more easily imagined than described.

The ♃ is hyleg, as possessing the south angle (but she is always hyleg in a decumbiture, in common with the lord of the ascendant) and is hastening to an ♂ of the ☉ from angles and

cardinal signs. This is a most fatal direction. The ☉ is here the anareta, and being posited in the fourth house, denoting the grave and end of all things, too plainly demonstrated the sad catastrophe that ensued. ♃ is lord of the sixth, and of course significator of the disease and its result, and being joined to the ☉, who is anareta, fully denotes the disease will end in death, the more so as the ☿ is in the fourth house, denoting the grave. It is also remarkable that the ☉ has exactly the declination of ♃.

♂, lord of the fatal fourth, denoting the grave, is posited near the cusp of the sixth, another testimony that the sickness will lead to the grave; and ♂ and ♃, the lords of the disease and the end of all things, are in mutual reception, a strong and fatal testimony signifying on one hand that the disease will terminate existence, and on the other that death will be the result of the disease. ♀, lady of the ascendant, is also lady of the eighth, another evil symbol, and what many artists consider as a proof that the deceased has contributed to his own injury by some intemperance in the early part of life, but this, whether true or not, is of little moment, as it cannot be remedied, and is unconnected with the question entirely. The lady of the ascendant is also retrograde, another fatal symbol.

The ☽ is almost in partile ☿ of ♋, a sign that the head is deeply affected, and the ♋ in the ascendant is said to denote the same. This was amply verified, for the patient was almost constantly delirious. This ☿ of ♋ was of itself sufficient to cause death, and therefore he could not fail to add greatly to the malignity of the ☉. It is also worthy of remark that ♋ was lord of the twelfth, an evil house, and in the term of ♃, lord of the sixth; the ☉ is in the term of ♀, lady of the eighth; and ♃ is in the term of ♂, lord of the fourth; all terms belonging to the lordships of fatal houses. I always use the Egyptian terms, because they are less confused than those of Ptolemy.

The ☽, posited in ♊, a watery sign, and a watery sign on the cusp of the sixth denote a watery disease; and being in ♊, the sign of the breast and stomach, shews the disease to lie there, and that it is a dropsy of the chest, which proved in fact to be the distemper. The dispositors also of the luminaries in watery signs denote the same, for ♂, who disposes of the ☉, is in ♋, and the ☽, who disposes of herself, is in ♊.

The last thing to be considered is the time of the event, and as the fatal direction is the ♃ to ♂ of the ☉, we take their distance, which is $5^{\circ} 16'$, answering to five days and a quarter, because the ♃ is in a moveable sign and angular, which gives a day for a degree. She, however, has near 5° north latitude, for which, according to the common rule, there should be subtracted at the rate of a degree for a day, though I know not for what reason, for it makes but a small difference in the right ascension. For my own part I never allow above a degree for latitude, however great it may be, nor do I allow even that if it does not amount to two-thirds of a degree. I therefore subtracted a day from the five, and there remained four days and a quarter. The figure was cast between 11 and 12 o'clock on Sunday evening, and the time of the event answered to Friday morning.

No language can express my astonishment and regret at this unexpected discovery, and had not the testimonies been so strong, numerous, and unequivocal, I should have doubted the radicality of the figure, so unwilling are we to believe what we dread. My most difficult task was to preserve a countenance before his relatives, as it was useless to give them unnecessary pain. I told them a material change would, I had reason to suppose, take place on the following Friday. When being questioned as to the nature of that change, I added that there was every reason to hope for the best, for I always evade a direct reply on these occasions. However, my countenance perhaps too clearly expressed the real truth, for his niece, an affectionate young lady, wished to heaven on the Thursday evening, that Friday might never arrive. He expired on Friday morning, exactly at five o'clock, being within half-an-hour of the time the figure had predicted.

REMARKS.—I have seldom seen a horary question so perfectly unequivocal as this, nor could it be well otherwise in consequence of the eagerness and anxiety of mind under which I erected it. None of the testimonies could be misconstrued; they all denoted a fatal termination. Only one good aspect could be found in the figure, which was the Δ of ♃ and the ♃, but the trine of ♃ or ♂ is never of much value when lord of an evil house, though, as ♃ was lord of the fourth, or the end, it might denote an easy departure, for he expired almost without a struggle.

The Planet Mercury.

THE planet Mercury is the nearest planet to the Sun that has yet been discovered. The inter-Mercurial planet Vulcan, that has often been quoted, has not yet been found by our modern astronomers, and although his existence is doubted by many of our learned savants, there is not much room for doubt but that Vulcan, besides other planets, will be **re-discovered** during the coming century. At present we have nothing to do with Vulcan, and therefore confine our remarks to Mercury. Owing to his close proximity to the Sun he is not often seen, but when he is he shines with a blueish light. He is never beyond 28° from the Sun, and can therefore only form the \sphericalangle , \sphericalangle , and parallel with that luminary. His influence astrologically is controvertible, or variable; that is, he partakes of the nature of the planet or planets whom he may be in aspect with. He has a very large share in the formation of the mind, and largely influences the mental faculties, as the Moon influences the animal propensities. For a "sound mind" both Mercury and the Moon should be in good aspect with themselves and the degrees on or near the ascendant, and both Mercury and the Moon free from the evil aspects of all the planets, the more benefic aspects they have the better. Mars in **good** aspect to Mercury, gives force to the character, especially if the aspect occurs from cardinal or fixed signs; if in **evil** aspect, the mind is still acute, but the energies are turned into wrong channels, and lying, cheating, forgery, &c., are the result of such evil influence, unless other good aspects from the planets mitigate it. Mercury, in good aspect to Herschel, rarely fails to give great astrological ability, or a fondness for so-called "dry" subjects. Antiquaries and those whose tastes are for curious matters generally have these planets in aspect. When the aspect is by \square \square or \sphericalangle , the judgment is erroneous and unreliable, more especially when the Moon throws an ill aspect to either. Saturn, in good aspect to Mercury, if dignified, causes a profound, reasoning, just, and uncompromising disposition, one who never hastily makes up his mind, but thoroughly acts up to the axiom of "think before you speak" and "look before you leap," but if ill dignified, or evilly aspecting Mercury, although the reasoning faculties are just as strong, their application is towards evil things, which are done in an underhand, secret manner, no mercy being shewn until the end of matter premeditated is fully accom-

plished. Jupiter, in aspect with Mercury, bestows admirable qualities—the mind is enlarged, and a love of noble deeds and actions is engendered; a loveable, open disposition that could not stoop to any mean action. The influence of Mercury when he is “combust” (that is, within 17° of the Sun), is said by nearly all writers to greatly impair the native’s ability. Now Mercury is never beyond 28° from the Sun; therefore, according to that theory, many of our greatest men, who have him combust, should have very poor abilities, but such is not the case. As the Creator placed him there it is his natural place, and although the other planets’ influence is appropriated by the Sun, when they are in ϕ with him, and they only re-assert their influence when they have separated from their aspect, it is not so with Mercury. Venus, in aspect with Mercury, produces ability for music, painting, drawing and all the fine arts; gives talent as a composer and player. If Herschel throws an aspect, the musical productions are of an original order that appeals as much to the mind as to the ear, and does not become appreciated by the multitude. When Mercury is above the earth at birth, the native is inclined to oratory; if dignified, or in airy signs and favourably aspected, the native has much ability. When he is posited in Aries (ruling the head) he is found to give great versatility; the native can turn his hand to anything, and the saying, “Jack of all trades,” is very applicable to a Mercury-in-Aries person; but it gives great restlessness of mind and a lack of continuity; the native flies off from one thing to another; a general want of order and method is noticeable. A friendly ray from Saturn is most beneficial to Mercury when located in Aries, as it gives concentration, assiduity, and perseverance, and corrects the restlessness of mind experienced by all who have Mercury so posited. When found below the earth, the native is more inclined to the study of arts and sciences, the nature of which can be gathered from the sign in which he is located and how, and by what planets he is in aspect with. Mercury, in the fiery signs, gives a certain amount of rashness and impetuosity, it being borne in mind that this power is increased or diminished according to how and by what planets he is conjoined with; but when he is located in the watery signs his influence is not so satisfactory. An exception to this is when in Scorpio, he will be found to give great occult powers and a decided fondness for mysticism, astrology, and “ologies” of a peculiar order.

As Mercury is so convertible, it follows that according to his radical aspect and partaking of the nature of the planet he aspects by transmutation, his influence is therefore good or evil, for if Mercury is, for example, in \square to Mars at birth, a direction formed to Mercury's radical place will act precisely as if the direction were made to Mars, and the effect will be precisely the same. It thus follows that one may have the influence at birth of two Mars, Saturns, Jupiters, &c., according to Mercury's aspects, and we have reason to believe that **one cause why so many predictions are erroneous is because the controvertibility of Mercury is neglected or overlooked.**

We will give one instance of this for guidance of students:—Male born 3.23 a.m., 17/3/1842. 9.3 ♄ on asc. Note, ♀ is $\angle \text{♂}$, and $\angle \text{♄}$ at birth, therefore represents those planets by transmutation. When native was 40 years and 11 months of age (viz., Feb., 1883), he had a severe attack of typhus fever (the evil effect of which lasted until his 42nd birthday). ♀ had progressed to ♂ rad. place, and ♀ was also parallel ♂ at birth; and again note, ♀ was lord of sixth! (the house of sickness). The ♄ at that time was in $3.18^\circ \text{♄} \angle \text{♄}$, and $\square \text{♀}$; the \odot 's directions were evil also, ♄ had progressed to \odot 's radical place (1° difference) and \odot had gone with 3° to $\angle \text{♄}$'s radical place. The only relief in this train of evil was ♄ advanced to ♂ ♀ 's progressive place. In October, 1879, ♀ had progressed to $15.15 \text{ ♀} \square \text{♄}$'s radical place, and ♄ at that time by direction was in eighth house (the house of death) in $15.16 \text{ ♀} \text{♄}$ and $\square \text{♄}$. ♀ rules fifth house of children, &c., and he lost his child. Notice the 8 occurs from cardinal signs. This is a most interesting natus for study, and would well repay the student for investigation.

Notes and Queries.

A PORTION of our space will be reserved for Student's Notes and Queries, commencing in our next number.

Errata.

In the Prince of Wales' Nativity, on page 10, No. 1:—

$\text{♀} \angle \odot$ should be $\text{♀} \angle \text{♂}$

$\text{♀} \times \text{♀}$ „ $\text{♀} \angle \text{♀}$

The Orbs of the Planets.

ACCORDING to promise, we now take the "orb" theory in hand, and hope to be able to give satisfactory reasons why we consider these long orbs should be discontinued. It is true they have been handed down to us for ages, but that is no reason why they should be right or wrong, other vagaries have been transmitted in various departments of life, which upon being subjected to a searching examination have had to be set aside either as useless, or unreliable. All the writers on Astrology have copied one another, more or less; but one and all give an orb of five degrees to the cusp of each house. Lilly, who was one of the best Astrologers, more especially in Horary Astrology (a specimen of his judgment in this branch we gave in our last number), has copied his predecessors in these long orbs, and yet we have carefully gone through the various maps in his "Magnum Opus," viz., Christian Astrology, and yet out of the hosts of aspects formed between the heavenly bodies in the numerous maps of examples he has given, we think we are correct in saying that very few of the aspects exceed the orb of five degrees. Let us take a suppositious example: $\♂$ retrograde in the fifth degree of φ , and $\♀$, also retrograde, in the 28th degree of δ . These planets are 53 degrees apart. Now according to the authorities, some would say that these planets were in sextile, and others would say they were in semisquare. There is an old saying that "when the doctors differ, who shall agree?" and the same remark is equally applicable to astral as well as to medical students. According to the wise ones this is both \ast and \angle or either. Now which is it? Some would say that $\♀$ being the swiftest traveller was separating from the \angle and applying to the \ast , but in the example we give that will not do, as both planets are retrograde. Give a map with this, or a similar aspect, to half-a-dozen different Astrologers who use these long orbs, some would point out how strong both planets were, being in their own celestial houses, and therefore essentially dignified, and as the aspect was $\♂ \angle \♀$ from a cardinal sign, it was most evil. If the natus was that of a male, and the aspect was from 5th to 6th houses, they would point out that the native would be ruined in health and pocket by the opposite sex, &c., &c., and the others who treated $\♂ \ast \♀$, would say he would be a lady's man, and would derive immense benefit from his lady friends and acquaint-

ances. Many of our astral friends only use the old aspects, viz., \ast , \square , \triangle , \wp , ϕ , and par: by their method they would treat the aspect as \ast , whilst those who use both old and new aspects (\angle and \square new) would considerably differ as to what the aspect was. Whenever an aspect similar to the example given occurs, it will generally be found between \angle and \ast or between \triangle and \square . Now the wider the aspect is, the weaker the effect will be. We take the orb of **five degrees** all round, the same as that allowed by the old authors as the distance a planet operates on the cusp of any house. The closer the aspect the stronger the effect, always taking into consideration the relative strength of the planets in aspect, viz., if in their own houses, angular, and whether the aspect is a strong one. In order of strength the Parallel of Declination come first, then the ϕ , then \wp , then \triangle , then \square , then \ast , the latter being the weakest of the old aspects. As to the new, we have always found the \angle and \square equal to the square in nature and evil effect. Of course in judging what the effect of a given aspect will be, the positions of the planets in aspect must be well looked after. If they are essentially or accidentally dignified, and the aspect is a close one, viz., within three degrees, the effect will be far stronger than if they were placed in other signs, and cadent houses, when the effect of the direction would be far weaker. In judging of the probable effect suggested by the aspect, you must notice in what houses the aspects occur in, and what houses the aspecting planets are rulers of. This must be your guide in giving a judgment, if these vital points are ignored, you must not be surprised if your predictions are erroneous. Taking the suppositious example of \wp and \wp , we have before mentioned, the student will very naturally say, "how should the aspect be considered by us, viz., as a \angle , or as a \ast , or what?" In this special case **we** do not consider \wp and \wp in **any aspect**, because they are beyond five degrees of either the \angle or \ast aspects, but as soon as either \wp or \wp , or both of them, cease being stationary and become direct, whatever aspect is then formed within the orb of five degrees that will be the aspect to be considered, whether \angle or \ast .

Don't forget this—**The closer the aspect, the stronger the effect.** Now don't take this for granted, because we say so, apply the rules in any and every nativity you have that you can test; think it well out and let your own experience be your chief guide,

do not hastily come to a conclusion, for what is worth doing at all should be well and thoroughly done, for nothing is done without labour, application, and research, and we are very confident that upon investigation five degrees will be found quite enough to be allowed as to the space within which one planet can act upon or with another. This we think is further borne out if one takes into consideration the **other** aspects, said to be invented by Kepler, although **we disregard every one of them**. They are mostly produced by dividing the old aspects and are as follows :—

The Vigintile is a zodiacal distance of 18° , the circle being divided by 20.

The Quindecile, a distance of 24° , the circle divided by 15.

The Semisextile, a distance of 30° , the \times divided by 2.

The Decile, a distance of 36° , the circle divided by 10.

The Quintile, a distance of 72° , the circle divided by 5.

The Tredecile, a distance of 108° , is a quintile and a half, or three deciles.

The Bi-quintile is two quintiles or 144° .

The Quincunx is 150° , or 5 signs distance.

Take an example, say the \odot in 5 Υ , and the J in 24°Q , or 139° apart; now the \square or 135° we find is an evil aspect, and some writers give the Bi-quintile or 144° as a good aspect, and according to their theory these planets are within orbs of both these aspects. Is the aspect for good or evil? These writers in a case like this must be very much puzzled by their own system. We should give the aspect as \square undoubtedly, but we give these new aspects so that those so disposed may study them and test their efficacy.

Answers to Correspondents.

JUNIUS.—The *Astrologer's Magazine* will always be ready by the 25th of every month.
Thanks for good wishes.

THEO.—I.C., otherwise "Imum Cœli," means the fourth house or north angle, as M.C. (Medium Cœli) implies the tenth house, or as it is generally termed "Mid-heaven," or south angle.

O. S. T.—We are informed by several students they find from experience \times should be assigned to \wp for his. Elsewhere in these pages you will find further information about him. We shall have to impart further particulars as to his influence in our next number.

M. S.—We believe Raphael's Almanac will be ready on 1st October.

ANTARES.—Yes; Esoteric Astrology is not a myth. We shall at an early date have something to say on this subject. Persevere.

MACARTNEY, HYDE.—Will reply to your query in our next number.

Letters to Editor.

All correspondence must be written "on one side of the paper only," and have correct name and address, not necessarily for publication, but as a guarantee of good faith.

Re Neptune's Influence.

MICHAEL NOSTRADAMUS, a Physician and famous Astrologer of the sixteenth century, has a prediction in reference to the fixed star Rigel in the constellation π , viz., that when Rigel shall pass over the degree and minute, ruling London, viz., π $17^{\circ} 54'$, (which event he predicts will take place about the year 2077), at that period some ill-advised laws and many misfortunes will bring ruin and disgrace on all the trade of London, and commerce will be diverted, and the town will become very unfortunate.

The above prediction seems to coincide with the planet ψ passing through the sign π , and the old adage seems being verified, "coming events cast their shadows before them." ψ entered the sign π about the sixteenth of August, 1887, for the first time. In watching his effects in passing through what few signs I have been able to note, he influences public and governing bodies, also the masses. His effect upon these is to thoroughly revolutionize old ideas and things.

Individually I find he turns the mind to Psychological and Mystical research, and all new ideas appertaining to science and law. Since ψ has been in π what have we experienced? Horrible murders one after the other in the East of London, and dissatisfaction amongst Her Majesty's subjects wearing Her uniform. It has also produced our London County Council. This is something for our governing bodies to study. These are a few of the gifts from the so-called benefic ψ . If the fixed star Rigel is to do London so much harm, what will Neptune do when he passes the degree of London's ascendant, $17^{\circ} 54' \pi$? He having the conjunction of Rigel to assist him, there is no doubt the governing powers of London are in for an unenviable time the next few years to come. Any student interested in ψ progress, should note what he did for Ireland and Russia during the period he was in the sign, Taurus (γ). which rules both these countries. ψ period is about 164 years, giving about thirteen years and eight months for each sign of the Zodiac.

ANAEL.

Reviews.

“**T**HE Brihat Samhita of Varaha Mihira” (on Natural Astrology), 15/-; “The Brihat Jataca of Varaha Mihira” (on Nativities), 10/-; “The Shatpanchasika” (Prasna, or Horary Astrology), 2/-, with Sanscrit Text and Notes. The English translation by the expert Hindu Astrologer, N. Chidambaram Iyer, B.A. (Sole agents for the United Kingdom: The Proprietors *Astrologer's Magazine*, 12, Lugard Road, S.E.)—These works have been translated from the Sanscrit into English by N. Chidambaram Iyer, who has added many useful explanatory notes, which enhances their value. The “Brihat Samhita” (Natural Astrology) consists of two parts, comprising 47 and 59 chapters respectively, dealing with over 1000 Astrological, Astronomical, and Meteorological phenomena; how to determine from the various phases of the Moon, the course and aspects of the planets, solar and lunar eclipses, &c.; the future condition of the earth and mankind at large; portents and their meanings; the effects produced when comets, &c., pass through the various constellations; fortunes of men born when the Moon passes through the various asterisms, &c., &c. “The Brihat Jataca” (Horoscopy), written in the fifth century A.D., is the **best work on Astrology** that has come into our hands. It is full of information. The method used by the Hindus is **far different** to the English system, especially by their method of directions, which is by “planetary periods,” and which the erudite translator has clearly explained. They divide the Zodiac into 27 asterisms, and according to the asterism occupied by the Moon at birth, being fortunate or otherwise, so will the natives fortune be. The knowledge of chapter 26 will enable the student to arrive at the exact time of birth, when only the approximate time is known. Both these works should be in the hands of every astrological student. **We can strongly recommend them (see page 3 of cover.)**

“**Fate and Fortune**” (Foulsham & Co., London). This is a well-written monthly periodical dealing with Weather Predictions, Judicial Astrology, the World's Fate, the People's Fortune, &c. Birthday information, lunar influences, good and bad days, occupy a **very fair amount of space**. We would suggest our contemporary omitting the birthday information, as reasoning humanity (including our unworthy selves) do not believe in it. Useful matter in lieu thereof would be welcome. *The Horoscope*, an appendage to *Fate and Fortune*, is full of “promises!” If they are all fulfilled, and there is verity therein, the editor will deserve the thanks of all interested, and we shall be the first to thank him if his “Rectification” method is what it professes to be. There is a method advocated by Varaha Mahira in “The Brihat Jataca,” which our contemporary is doubtless acquainted with. We would advise our readers to obtain a copy of *Fate and Fortune*, and see if it suits their palate.

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North, or Nadir.

The first house is generally termed the "Ascendant" because the point of its angle is level with the horizon. The first, fourth, seventh, and tenth houses are termed "Angles;" the second, fifth, eighth, and eleventh houses are called "Succeedents;" and the third, sixth, ninth, and twelfth are termed "Cadent" houses. The word "cusp" means the beginning or commencement of any house.

The portions numbered seventh, eighth, ninth, tenth, eleventh and twelfth are above the earth, and the remaining ones are below.

The space in the interior of the diagram is reserved for inserting the date, time, latitude or place, &c., for which the "scheme" or "map" is erected. Having been, as we think, sufficiently explicit on these points, we will now proceed to erect a nativity for a female child born at 4.30 p.m., on 25th June, 1890, at London, the latitude of which is $51^{\circ} 32'$ north. Having provided ourselves with an Ephemeris (Raphael's or Zadkiel's) for the year 1890 (the one we are using is Raphael's; if the student does not possess one, we can supply them for any year at $1/0\frac{1}{2}$ post free), by referring to the 25th day of June, we see the sidereal time at noon on that date is 6-hrs. 14-min. 18-sec., to which we add the time of birth, viz., 4-hrs. 30-min., which amounts to 10-hrs. 44-min. 18-sec. Had the time been *a.m.* we should have *deducted* it. The sum total is the right ascension of the meridian at 4.30 p.m., the time of birth.

Refer to the Table of Houses for London at the end of the Ephemeris for the sidereal time corresponding to 10-h. 44-m. 18-s. This we cannot see, but taking the figures nearest that amount, viz., 10-h. 46-m. 9-s., we use those. At the head of the first column is placed the figure 10, which signifies the tenth house; just beneath this is the sign ♊ , and exactly even with the 10-46-9 is the number 10: this shews that the tenth degree of the sign ♊ was on the cusp of that house at the time, and we accordingly write 10°♊ on the cusp of tenth house in our map. In the next column you will find the figure 11, and at the top you will find ♋ , also the number 11. The latter signifies the eleventh house, and therefore you place the eleventh degree of ♋ on the cusp of the eleventh. The third column has 12 on the top, signifying the twelfth house. Now by the side of the eleventh degree of ♋ is the figure 3, and by looking above it we find the sign ♌ , there-

fore we place the third degree of \mathfrak{m} on the cusp of the twelfth house. At the head of the next column is the word ascen., meaning ascendant or first house, and in a line with the other figures you will see $20^{\circ} 11'$, signifying that $20^{\circ} 11'$ of \mathfrak{m} were rising at that exact time, viz., 4.30 p.m., 25th June, 1890. In the next column you will find 21, and at the top 2. The 2 means the second house; therefore we place twenty-first degree of \mathfrak{f} on the cusp of the second house. Then in the next column we find \mathfrak{z} . Upon glancing at the head of the column we see the figure 3, meaning the third house, and beneath it the sign \mathfrak{w} , but on looking down that column we find that \mathfrak{w} has run out and \mathfrak{z} begins; therefore we place $0^{\circ} \mathfrak{z}$ on the cusp of third, and as \mathfrak{w} has run out, we place \mathfrak{w} in the middle of the second house; but we do not place any degrees against it, as it does not occupy a cusp. Any sign thus placed is termed an "intercepted" sign (an "intercepted" sign means a sign found between the cusps of two houses).

Now, having obtained the signs and degrees on one half of the twelve houses, we place on the opposite ones the **same** degrees but the **opposite** signs, which will be found in the first part of lesson one. Therefore on the cusp of the fourth we place $10^{\circ} \mathfrak{x}$, as \mathfrak{x} is opposite \mathfrak{m} ; on the fifth we place $10^{\circ} \mathfrak{v}$, for \mathfrak{v} is opposite \mathfrak{z} ; on the sixth we place $3^{\circ} \mathfrak{s}$, for \mathfrak{s} is opposite \mathfrak{m} ; on the seventh we place $20^{\circ} 11' \mathfrak{s}$, for \mathfrak{s} is opposite \mathfrak{m} ; on the eighth we place $21^{\circ} \mathfrak{n}$, for \mathfrak{n} is opposite \mathfrak{f} ; and on the ninth we place $0^{\circ} \mathfrak{u}$, as \mathfrak{u} is opposite \mathfrak{z} . Now on going over the signs we find **one** missing, and on looking again we find \mathfrak{w} "intercepted" in the second; therefore as \mathfrak{u} is opposite \mathfrak{w} and is "intercepted," we must place it opposite, viz., in the eighth house. And now we have completed the "framework," as we may term it, of the horoscope.

N.B.—Owing to our latitude being so far north some of the signs rise quicker than the others, and this often results in **one** sign (viz., a sign of "long ascension") occupying the cusp of **two** houses. In this case there are always **two** signs **intercepted**. It occasionally happens that even **four** signs are intercepted; they must then be placed exactly as in the above case, and in the middle of the house (according to the order of the signs) in which they fall.

Now supposing you want to erect a figure for 4.30 a.m., on

25th June, 1890, the sidereal time for that day is 6-h. 14-m. 18-s. The difference between 4.30 a.m. and 12 o'clock is 7.30. Now you cannot deduct 7.30.0 from 6.14.18, therefore you must add 24 hours to the sidereal time, thus:—

Sidereal time	...	...	...	6	14	18
Add ...	...	...	...	24	0	0
				30	14	18
Subtract	...	...	...	7	30	0
And it leaves	...	...	...	22	34	18

And this amount of 22.34.18 is the sidereal time (or right ascension of the meridian, sometimes written R. A. of M. C.) at 4.30 a.m. on 25th June, 1890, and the 10.44.18 referred to in the previous paragraph is the R. A. of M. C. at 4.30 p.m. on the same date, as shewn in the horoscope we have erected.

N.B.—You must use the “table of houses” which is nearest to the latitude where you were born (see end of Raphael’s Ephemeris). In the natus erected, the birth took place in London; we therefore use the “London tables.”

The “skeleton” or “framework” of the horoscope having been completed, the next thing to be done is to find the exact longitude of the planets, either by simple proportion or by logarithms, and then insert them in the horoscope. Take the Sun (☉) first. First, find out what his motion is in 24 hours, then by proportion, the distance he travels in 4-h. 30-m., the time for which our figure is erected. The ☉ at noon on the 25th June, 1890, is in $3^{\circ} 49' 10''$ of ♉, and at noon on 26th June, 1890, is in $4^{\circ} 46' 23''$ of ♉. If we deduct the former from the latter we find the difference is 57-m. 13-s., which is the Sun’s motion in 24 hours. Now find by proportion the distance he travels in 4-h. 30-s., thus:—

As 24 hours: 57' 13": 4-h. 30-m. (or $4\frac{1}{2}$ hours).

$$\begin{array}{r}
 \frac{4\frac{1}{2}}{228 \cdot 52} \\
 \frac{28}{35\frac{1}{2}} \\
 24)257 \quad 27\frac{1}{2}(10' 43'' \\
 \underline{240} \\
 17 \\
 60 \\
 \hline
 1047\frac{1}{2}(43'' \\
 \underline{96} \\
 87\frac{1}{2} \\
 \underline{72} \\
 15\frac{1}{2}
 \end{array}$$

Answer: 10-m. 43-s.

As the time for which it figures is **after** noon (p.m.), we **add** this
 $10^{\circ} 43'$ to the Sun's longitude at noon.

viz., $3^{\circ} 49' 10'' \text{ ☿}$

$3^{\circ} 59' 53'' \text{ ☿}$, and then we place it in the figure.

As the sign ☿ is "intercepted" in the eighth house, we therefore place the sun there.

Find the ☿ position in the same way, viz.:—

☿ place at noon, 25th June: $2^{\circ} 55' \text{ ♀}$ } difference, $12^{\circ} 34'$
 ,, ,, 26th ,, $15^{\circ} 29' \text{ ♀}$ } her motion in 24 hours.

What distance does she travel in $4\frac{1}{2}$ hours?

As 24 hours: $12^{\circ} 34'$: $4\frac{1}{2}$ hours. Answer: $2 21$, which added to
 ☿ place at noon, $2 55 \text{ ♀}$, gives

$\begin{array}{r} 50 \quad 16 \\ 6 \quad 17 \\ \hline 24 \overline{) 56 \quad 33} (2.21 \\ \underline{48} \\ 8 \\ 60 \\ \hline 513 (21 \\ \underline{48} \\ 33 \\ 24 \\ \hline 9 \end{array}$	$\begin{array}{r} 5 \quad 16 \text{ ♀, the Moon's} \\ \hline \text{long. at 4.30 p.m.} \end{array}$
---	---

On reference to our map we find 10 ♀ on the cusp of the eleventh house, and as $5^{\circ} 16'$ ascended before 11° , we place it before the cusp. Had the ☿ been in the 12° we should have inserted it **after** or behind cusp of the eleventh house.

The planets ♂ , ♀ and ♂ must be calculated in the same way, and then placed in the figure. ♄ , ♅ , ♁ , and ♃ move so slowly that their places can easily be ascertained without calculation.

Note.—When a planet is **retrograde** the distance travelled in a given time must be **deducted**, instead of **added**, and an R placed against any planet in the figure that is retrograde. The term retrograde, *i.e.*, to "move backwards," does not imply that the planet is stationary in the heavens, but in the zodiac. The planets, with their longitudes, having been inserted in the figure, it is now complete and ready for judgment, but ere we do this we must calculate the planets' parallels of declination. The planets' parallels are found by simple proportion in precisely the same manner as their longitudes, and then inserted in the column provided for that purpose in the speculum. (N means north declination, and S south). The speculum now requires attention; we will,

therefore, take the ☉ first. The ☉ is in $3^{\circ} 59' \text{ } \text{☿}$; the ♃ in $5^{\circ} 16' \text{ } \text{♈}$. If the student refers to page 18 of this magazine he will find a "table of aspects," which doubtless has been committed to memory. The distance between the ☉ and ♃ is $91^{\circ} 17'$, and as the ☐ aspect is 90° , the aspect formed between the ☉ and ♃ is a ☐, we insert it accordingly in the speculum, thus: ☉ ☐ ♃. We will now see if ♀, the next planet in rotation, is aspecting the ☉. We find he is 22° apart from the ☉, and as they are **not** "within" orbs (see page 20 as to the orbs) we pass him over. (N.B.—**We** only use the orb of 5°). ♀ comes next; we find she is 32° from the ☉, and is within 2° of a \sphericalangle ; we therefore insert it in speculum \sphericalangle ♀. ♂ comes next; we find he is 144° from ☉, and as this is **not** within orbs of a ☐, we pass him over. 144° or a biquintile aspect we do not use, but those who have faith in its usefulness may add ☉ Bq. ♂. Next comes ♄, who does not aspect the ☉; then ♅, who is 56° distant; this is within orbs of a ✕, we therefore insert it, ✕ ♅. ♄ will be found 28° from ☉, within orbs of a \sphericalangle ; we therefore insert his aspect, \sphericalangle ♄. (**Note.**—We do not notice \sphericalangle —we find it too weak—but insert it for the guidance of beginners and others who may notice it). These are all the aspects formed between the ☉ and planets. Those formed between the ♃, ♀, ♄, ♂, ♄, ♅, ♄, ♄ must be found in a similar manner, and inserted in the speculum, which will then be completed and ready for judgment; but we must not forget to note the parallels, which are the strongest position known, being more powerful than ♂,

When two or more planets hold the same declination (**within 60 minutes**) they are in the same parallel, it matters not whether north or south. In the natuſ under consideration there are only two planets holding the same declination, viz: the ☉ and ♂.

The ☉'s declination is	23''	24'	N
♂'s	,,	,,	22'' 41' S

Difference	...	43'
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As this is **less than 60''** we add in speculum ☉ par. ♂

We trust all our students will find these instructions explicit, but if progress is to be made every step must be clearly understood ere they proceed further. The completed horoscope and speculum will be inserted in our next issue.

The planet Venus attains her greatest brilliancy on the 30th instant, and will be seen to great advantage.

Herschel's Influence.

By ALAN LEO.

NO planet deserves more attention or closely watching than the planet ♄. His power when in an angle is so great and the events promised by directions are of such a sudden and unexpected nature, that all aspects to him should be especially noticed, and the more so when he is **alone** in an angle. The most remarkable effects will be noticed when he is in the M.C. and western angle, of which I hope to give abundant proof.

Now, as his nature is entirely metaphysical, his mission seems to be to prepare the mind of man for a higher state of spiritual knowledge, and persons coming directly under his influence would do well to study thoroughly his nature, for until he is thoroughly understood we must expect his influence to be felt in a peculiar manner. Taking his position when alone in the M.C. and not evilly aspected, he causes the native who has him so placed to be fond of philosophical studies, having good intuition and a never-ceasing desire to rise above the material, and until the native is aware of the influence operating around he is apt to become eccentric, holding peculiar views and at times inclined to be rash and imprudent. Should ♀ be in good aspect to ♄ the native quickly acquires occult knowledge and becomes interested in all occult sciences.

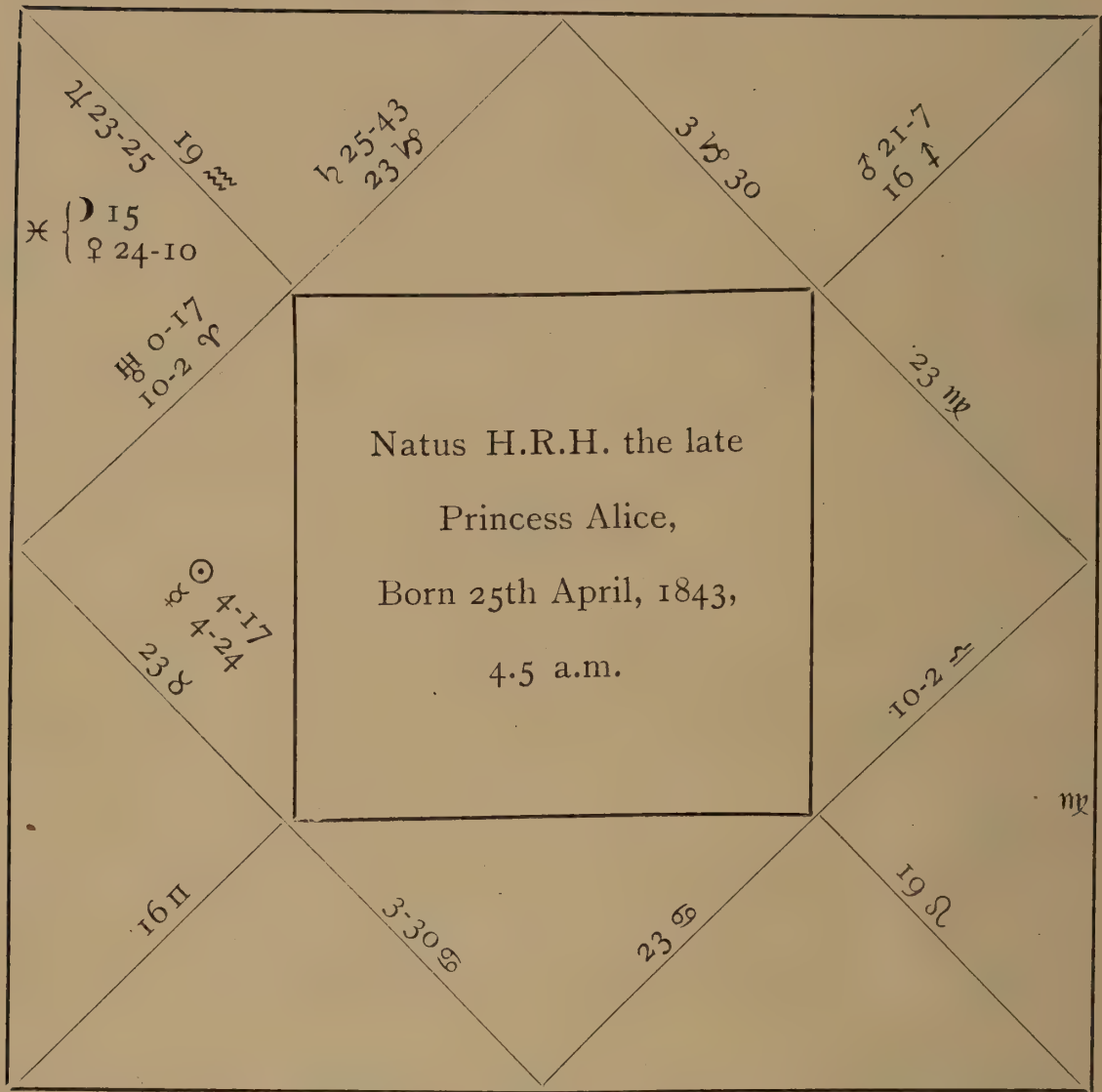
Some remarkable nativities have come into my possession with ♄ prominent and in angles. In every case I have made them my special study, and received some valuable information, which I hope to give students the benefit of. The sign ♈ occupies has something to do with his effects on the native. ♈ has no house of his own, but is said to have power in ♍. In the airy signs he refines the native's intellect, gives keen perceptive qualities, and a great leaning towards occult philosophies, and a strong inclination towards the spiritual.

In the watery signs he is by no means so good, and in the fiery signs he is better than in the earthy.

(To be continued).

Transits of Venus.—The following figures are said to give the transits of Venus during the period of four hundred years:—1882, December 6th; 2004, June 8th; 2012, June 6th; 2117, December 11th; 2135, December 8th; 2247, June 11th; and 2255, June 9th.

The Nativity of Her Royal Highness the late Princess Alice.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	12 N 57	♂ and par. ♀ ☐ ♂ ∠ ☽
☽	0 N 46	∠ ☉ and ♀ par. ♂
♀	12 N 55	∠ ☽ ☐ ♂ par. ☉
♂	3 S 3	♂ ♀ ☐ ♂
♂	23 S 29	☐ ☉ ♂ ♄ ☐ ♀
♄	14 S 23	♂ ♂
♂	20 S 25	♂ ♀
♂	0 S 32	par. ☽

IN this nativity the ruling sign of England, viz., Aries, is ascending, and Mars, the ruler thereof, is located in Sagittarius in the ninth house. It will be noticed by the student that **all** the

planets (δ excepted) are rising, which is always a good testimony, yet we are all in some respects alike, high and low, rich and poor, always some evil shewn in every natus. The disposition herein exemplified is a good one, for \mathfrak{h} is $\ast \mathfrak{q}$, and δ (the native's significator) is $\ast \mathfrak{u}$, a most affectionate and loving disposition, amiable, kind, one who would try her utmost to please, would be a great favourite, especially amongst her own sex, for her friends are honourable, reliable and sincere. Note \mathfrak{h} dignified in $\mathfrak{w} \ast \mathfrak{q}$. \odot and \mathfrak{z} are in close ϕ and parallel; some writers say it is "combust," and impairs the native's ability. We do not, for we should judge the native to have had great abilities; yet a somewhat hasty temper is shewn; witty, yet sarcastic if need be. There are a few points worth noting when the natus is compared with her royal mother's and H.R.H. the Prince of Wales. The native's δ is close to \mathfrak{h} place in the Queen's natus, and her \odot and \mathfrak{z} near \mathfrak{z} place likewise. Her δ is in close ϕ with the Prince of Wales' \mathfrak{u} (within 20 minutes), and her \mathfrak{q} is close to \mathfrak{h} place in his natus. It may be within the recollection of many that when the Prince of Wales had his most serious illness in 1871, the native nursed him. Note her significator and his are in ϕ , which shews much sympathy and affection existed between them. The weak part of the native's natus is \mathfrak{z} , **ruling the throat**. Now at her birth it will be noticed \odot and \mathfrak{z} are located therein, and δ throws a baneful \square to them both; and as \mathfrak{z} is a mutable planet and partakes of the planet or planets closely aspecting him, he in **this case** partakes of δ evil qualities, and therefore acts like δ . The cause of death was stated to be diphtheria, which is, as most of us are aware, a disease of the throat. The native died on 15th Nov., 1878, when the \mathfrak{d} by direction came to the parallel of δ .

Truth is stranger than fiction, and the influenza epidemic, which, alas! has taken many a loved one away, was foretold by **all** the predictive almanacs, and tends greatly to prove the usefulness of Judicial (or Mundane) Astrology for foretelling public events.

The "Sailing Stars."—Pleiades mean the "sailing stars," because the Greeks considered navigation safe at the return of the Pleiades, and never attempted it after those stars disappeared.

The Nativity of our Lord Jesus Christ.

By the REV. DR. BUTLER.

(CONTINUED).

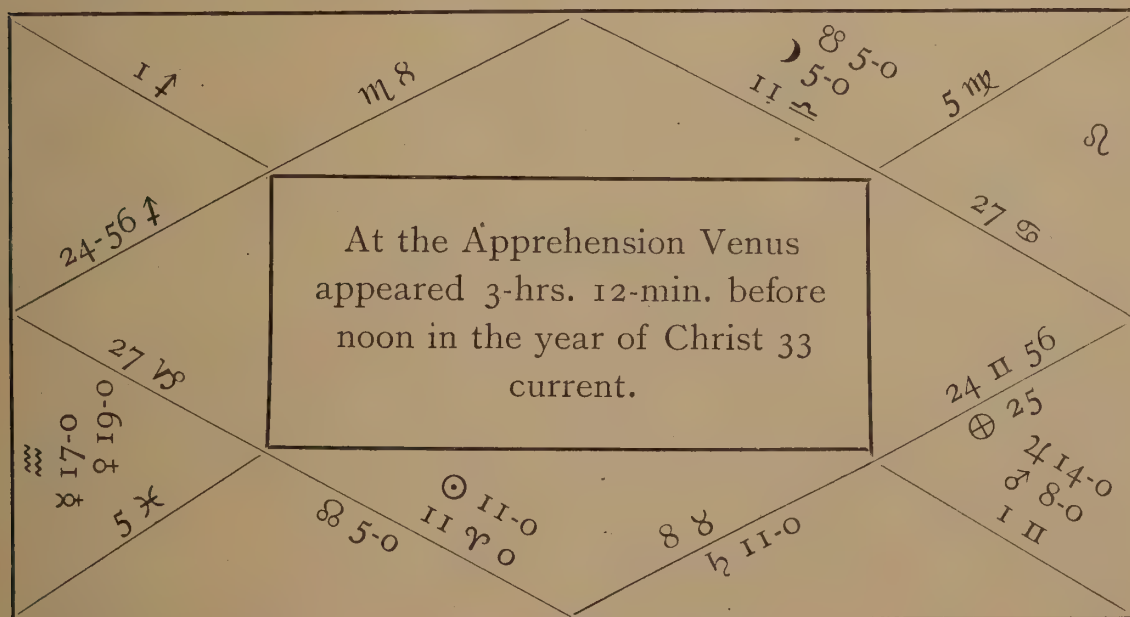
THE malignant Saturn upon the house of pleasure, enviously eclipsing all his mirth. Jupiter, who was radically a great assistant in the ascendant, was the lord of the ascendant, and significator of life at this time, but was locally in the house of service and slavery, in conjunction of Mars, lord of enmity in the nativity and now lord of his end, who was greatly afflicting him in the radical place of Saturn. The significator of Judas in this scene was Mercury, in his detriment and fall in Pisces, who, as he stands in the third with the lady of the mid-heaven in conjunction, and disposes of his master in the sixth, afflicts him with a malignant quartile; and, lastly, the Moon, which was radically in the eighth, or house of death, was now lady of death, and, being advanced unto the top of heaven, seemeth to stand there trampling on the head of the Sun in the fourth, as it were, in his grave, with the worst of rays, and they too not a little poisoned with the nearness of the Dragon's tail. Such was the state of heaven at His apprehension by Judas and his company, at 12 o'clock at night, on the evening preceeding Friday, the 3rd of April.

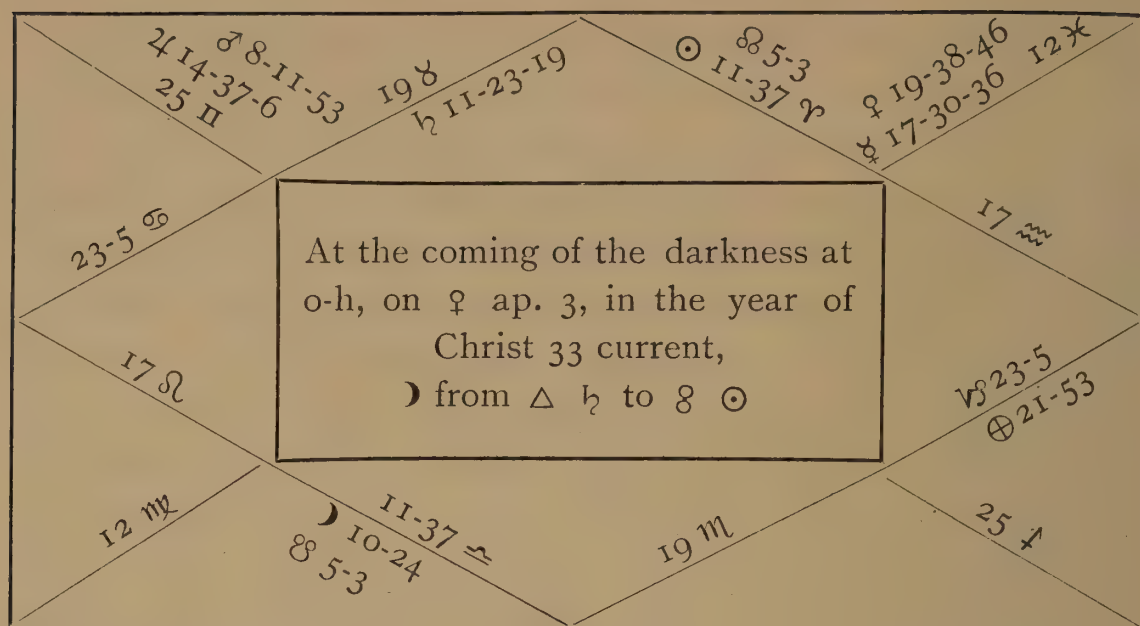
As the Sun approached the ascendant, Jesus was led before Pontius Pilate, the Moon in the seventh maliciously opposing; for so the judges at His first apprehension became now His accusers, and possessing the natural sign of Christ Himself, which ascended at birth and which was the sign of justice. As the "labourers in the vineyard," under pretence of religion, cast they Him out of His own; and Mercury and Venus, one signifying the traitor and the other the magistrate into whose hands He was betrayed, were then in the twelfth, acting the part of private enemies. But, as the Sun drew into the eleventh, or house of hopes and friends, and there infected by the envious place of Mars in the Radix, Pilate, also His sometime friend, yielding at last to the opposition of the Moon, or the rabble, and turning enemy, condemned Him to be crucified.

And, by that time the Sun in the radical chair of Saturn came into the house of honour, the Sun of Righteousness was lifted up upon the cross, as if He was hasting towards heaven, and that in order to draw all men after Him. And here the Moon, signifying

the rabble, opposes Him with bitter railings. Saturn, upon the eleventh and lord of enmity, complies with them to destroy His hopes; and Jupiter, lord of the ninth, signifying the priests, and Mars the soldiers, being both in the twelfth, are private enemies. But, finally, as they continue railing and reviling, lo! at the very point of high noon, an universal darkness overwhelmed all, and the Sun himself blushed to behold what cursed things were acting. The Sun was now where Mars was at birth, as it were disposed of by his mortal enemies. Jupiter, which ascended at birth, was in the hands of Saturn, in his very seat of the Radix, as it were in the dungeon of bitter restraint; and Mars, the natural enemy, was afflicting him there. The Moon, which was radically lady of the mid-heaven, and placed upon the house of death, was now at length settled and seated with the Dragon's Tail upon the ascendant, or the seat of life, as one who would say, the utmost period thereof is now expiring; and even as the darkness fell, the Moon upon this place of life was just underground with it.

Lastly, at three in the afternoon the darkness vanished and the light returned; and then was the Sun falling into the house of death, still being in opposition to the moon. Saturn was in the ninth enjoying the ecclesiastical, as Mars in the tenth usurping the civil authority. But, as Christ died, all His misery died with Him; and that death brought light into the world, and ushered our ever blessed Saviour, in that glorious light, into His eternal glory. And, finally, the Moon arose at sun-setting; but it was eclipsed, signifying the fall of all such as thought to rise upon their sovereign's ruins. And the frame of all these things ye may behold as follows in the annexed schemes:—





THE END.

Astrologers' Birthday Information.

Henry Cornelius Agrippa...	...	5.24 p.m., 14th September, 1486
Nicholas Culpepper	...	0.11 p.m., 18th October, 1616
William Lilly	...	2.8 a.m., 1st May, 1602
John Heydon	...	9.52 p.m., 10 September, 1619
John Gadbury	...	2.25 a.m., 1st February, 1627
Vincent Wing	...	5.48 p.m., 9th April, 1619
John Partridge	...	2.27 p.m., 18th January, 1644
Geo. Parker...	...	5.13 a.m., 9th August, 1654
H. Coley	...	2.15 p.m., 18th October, 1633
E. Sibly	...	11.30 a.m., 30th January, 1751
Commander Morrison, R.N. (Zadkiel)	...	9.58 a.m., 15th June, 1795.
R. C. Smith (Raphael I.)	...	9.25 a.m., 19th March, 1795
A. J. Pearce...	...	9.20 a.m., 10th November, 1840

Notes and Queries.

W. TOWNSEND, Newcastle-on-Tyne.—If our information is worth having it would be more courteous to send your enquiry in an envelope, with name and address, and **not upon a post-card**. If you will send again under cover we shall be pleased to answer it in our next. We do not pay any attention to post-cards.

MACARTNEY, Hyde.—We cannot give you details, but if you will obtain Mr. A. J. Pearce's Text-Book of Astrology, Vol. I., you will find the rule on page 49.

J. WILSON, Birstall.—If you will send your full address we will write you.

ARTHUR BROWN.—You will find a copy of Lord Byron's natus in "The Spirit of Partridge." One of the most potent aspects in it is ♄ 8 ♀, shewing his great sarcasm and hatred of control. We may insert the natus at a later date, but cannot promise definitely.

JOEY B.—Yes, a very fortunate natus; ♄ in M.C. ✱ ☉ Δ ♄, the best positions one can have.

Delineations for the Solar Month.

Commencing 23rd September, and ending 23rd October.

THE Sun rises in the celestial sign Libra (ruling the reins) on the 23rd September, and progresses through the sign until 23rd October. Persons born during that period possess remarkable foresight, they are very positive in all their undertakings, they reason solely from observation and intuition. They are very susceptible to psychological influence, many of this order being found in the ranks of spiritualists, because of their great susceptibility, and natural spiritual intuitions. They have intense excitement in their nature, and are apt to be led into speculation; their first thoughts are the best, and if they are guided by them their judgment will seldom be found erroneous, as their intuitional perception is so good. They can rarely give reasons for what they do, as they reason from intuition, and cannot say **why** they know; their imitative powers are remarkable, affectionate and demonstrative in their affections, but apt to be led astray, they make good students; every new idea that comes before them they accept or reject according to their intuition.

• They have fits of melancholy, as they do not find this life comes up to their ideal of it. They are fond of acquiring scientific knowledge, mystical works coming in largely for a share of their patronage and support, mechanics generally being preferred by those born during this period. They are generally quick-tempered, and through an excessive use of their perceptive faculties are apt to exhaust the vital forces from the parts ruled by Libra, which brings on pains in the small of the back and affections of the kidneys. Children born during this period should have especial training of the moral habits, although as a rule these natives grow up to be thoroughly honest and just in all their business dealings. Their business should be that which has a deal of excitement in it, stocks and shares being generally good, when they act solely on their own responsibility.

(These delineations will be continued.)

In the *Family Reader* for week ending 3rd September, the following appears:—"In the course of the summer quarter, commencing June 21st, Raphael foretold that 'the Post-office will suffer.' The stars in their courses are justified, the astrologer also." Yes, Mr. Editor, and if you will kindly refer to the almanac you will find it is by no means the only prediction that has come to pass.

Are the Astrological Rules which Denote Fame Reliable?

I DOUBT if there could be found a student of Astrology to-day who would predict literary eminence, let alone state craft, however rash he may be, from such an horoscope as that given for Lord Beaconsfield; honestly I deny, "in toto," that we have had a correct interpretation of this nativity, for to assert that his literary talents emanates from the configuration of ♄, and the ascending degree, is scarcely less reasonable than to assert that ♄ in a tropical sign is the indication of it. I admit his social and amiable manners were emanations from ♃ and ♀ in ascendant, but these were not always to the fore, hence his bitter and personal attack of an opponent in the House, which brought down the richly-merited censure of the Press. A professor of this sort of thing (Mr. Ackroyd) writes that at twenty years of age disappointments dogged his steps (regardless of the fact that at twenty-one he came to the front). This, he goes on to say, is deduced from ♄'s passage over the mid-heaven.

In the Text-Book Goethe's nativity is interpreted on the same lines—*i.e.*, to suit the personage whose nativity it is. Had he said that Goethe possessed a lively imagination which emanated from ♄ in ascendant, and that his brain was a wonderful hatcher of phantoms (which by the way all ♄ in ♍ kind of persons are), and that ♀ and ♄ position added practical abilities which enabled him to give them to the world in a practical and captivating form, hence the weird scenes depicted in Faust, one could so far have acknowledged he had not judged to suit the personage, dropped Ptolemy for once and developed a little originality. Less of the former in his Text-Book and more of the latter would have been more acceptable, for I consider Ptolemy used up. I have horoscopes of very obscure persons much more typical of fame **from known rules** than either Beaconsfield or even Canning, Pitt or Goethe. We find that one need not have cardinal signs on the angles or all the planets above the earth to achieve fame—see Edison's, "John Bright's" and C. J. Fox's horoscopes. Any one who studies the thing may find hundreds of horoscopes of obscure persons, who have not only cardinal signs on the angles but all the planets above the earth, and with similar aspects to those shewn in the horoscopes of our large personages. Then let us be honest and

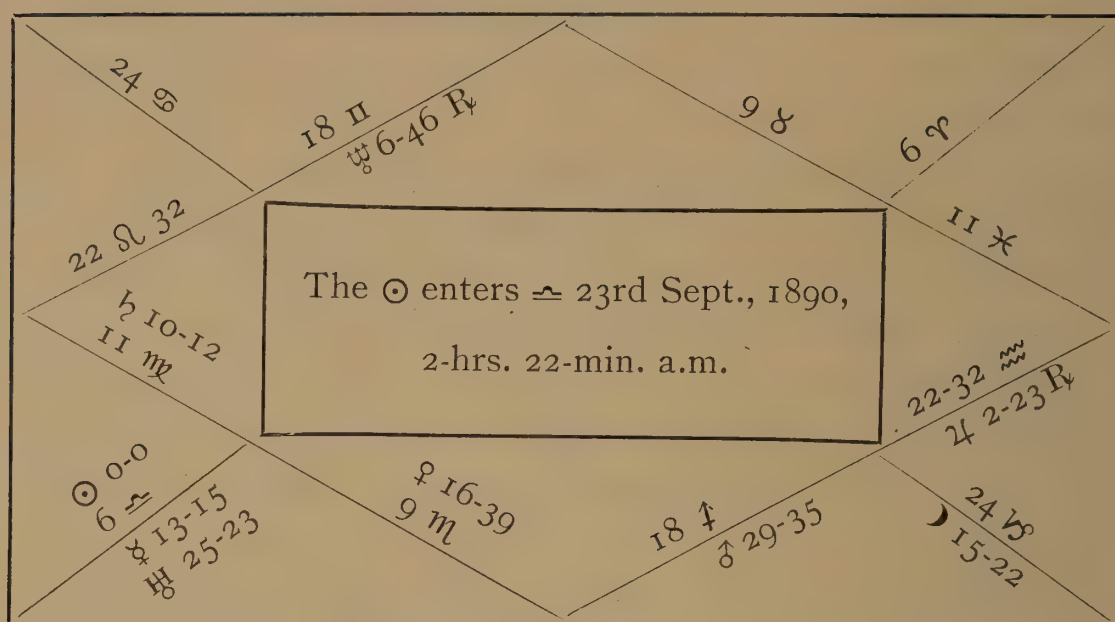
acknowledge **we have no reliable rules extant for predicting fame.** We will dispute with Greeley and assume that popularity is not an accident, and that it was in some way to emanate from the stars.

Beaconsfield's pecuniary affairs in his infantile days were such as enabled his parents and guardians to give him far above an ordinary education. There is nothing of so much worth as a mind well instructed, is a proverb few will deny. This we must acknowledge was a lift towards fame. Let us reject known rules and A. J. Pearce's assertion that his literary talents emanate from the configuration of ♀ with the ascending degree (many of us obscure ones have the same configuration, viz., the ♃ and ♂). Let us assume that since ♂ in the ninth house gives the gifts for concocting things (to be more explicit, lying a little), and that ♃ and ♀ in the ascendant counteracts these reprehensible tendencies, consequently the more harmless pastime of fiction results, and it will be conceded that ♃ in the ascendant confers an amiable disposition, such people by their amiability usually attract a host of friends, and of course it necessarily follows that some of them would be (moving in the society he did) wealthy, hence assistance, pecuniary and influential, from which emanated his seat in the House of Commons. State craft and tenacity, as well as a bitter sarcastic tongue, may be said to emanate from the evil rays of ♃ and ♂ to ♀. What really does emanate from the martial star Regulus in ♌ with ♃ and ♂ is not clear. It is much more reasonable to assume that his courage of convictions (since ♃ there inculcates fear and reticence) emanates from ♂ posited in the ninth house; ♂ does all this when Regulus is elsewhere. Again, since planets in the third and ninth houses influence one's mind so largely, surely it cannot be other than reasonable to include these houses in all questions of one's mental qualifications.

GEORGE WILDE.

ASTROLOGICAL BOOKS.—Many of our friends may be desirous of obtaining books on Astrology for the purposes of study, reference, &c., and as we are in a position to be able to supply almost any work on the science that has been published, we shall be pleased to afford them any information as to the value and practical use of any particular work they may be desirous of securing, upon receiving a stamped addressed envelope.

Mundane Astrology.



AT the time the ☉ enters the equinoctial sign ♈ the 22° ♏ is rising, the ☉, lord of the figure, is near the cusp of third in his fall in △ ♄. ♂ is unfortunately in fifth □ ☉, and we shall undoubtedly hear of some calamities to theatres, schools, or places of amusement, and matters signified by the fifth house, and as ♂ is leaving the fiery sign and entering an earthy one, mining casualties, explosions, &c., are not improbable. The position of ♄ in third in △ ♂ and □ ♄ is evil for telegraphs, railways, post-offices, &c.; many cases of fraud will crop up, and the outlook in this department is unsatisfactory. Our foreign affairs will come in for more than ordinary adverse criticism. The London County Council and School Board will be in bad odour, and may experience a very harassing time. Strange and sudden calamities occurring to places ruled by ♏, as ♄ is elevated and afflicts ♄ and ♂. The position of ♂ is evil for the revenue. From the 28th November to 2nd December will be an unfortunate time, as ☉ progresses to affliction. We subjoin some of the aspects with the dates they are complete. It may be of interest to watch the effects.

☉ ♂ ♄ △ ♂ 18th Oct.
 ☉ ♂ ♄ 28th Nov.
 ☉ □ ♂ 2nd Dec.

♂ ♂ 21st Dec.
 ♂ △ ♀ 26th Sep.
 ♂ □ ♄ 1st Nov.

It will be noticed that the malefics ♄ and ♂ are elevated, and all the planets, except ♄, under the earth.

Mercury, through being so near the Sun, can rarely be seen without telescopic aid. He may, however, be observed in the mornings from 13th to 16th instant.

The Signs of the Zodiac and their "Rulers."

IT may seem strange to many students that the ☉ and ☾, the principals (as they may be termed), of our planetary system, are only assigned **one celestial house each**, whereas ♀ ♀ ♂ ♀ and ♀ have two each. Why should not the luminaries, by virtue of their dominion, have but one? The distribution of the signs which follow have been handed down to us from ancient times, viz.: ☉ ♏—♏ ☾—♏, ♀, ♏—♀, ♏, ♏—♏, ♏, ♏—♏, ♏ ♏—♏, ♏ ♏—but as other planets have since been discovered, viz.: ♀, and ♀ besides the Planetoids (Juno, Ceres, Vesta, Pallas, Astrœa, &c.), they should in justice have some celestial house set apart for them. Some of our friends have assigned ♏ to ♀, thus depriving ♀ of one of his houses; others have ousted ♀ from ♏, and set that aside for ♀.

Others think (**with ourselves**), that these planetoids (viz.: Juno, Ceres, Vesta, Pallas, and Astrœa), originally formed one ponderous planet, but from some celestial cataclysm this planet “broke up,” and these planetoids came into separate being, and it is open to conjecture whether the sign Virgo (♍) was not specially influenced by this planet, and also whether or no these planetoids have dignity therein.

Now with regard to this shattered planet, it may not be out of place to assume that such a planet **did** exist, and was named Lucifer (the Morning Star). The prophet Isaiah undoubtedly refers to it (vide chap. xiv., ver. 12, &c.), "How art thou fallen from heaven, O Lucifer, Son of the morning! how art thou cut down, which did weaken the (?) planets, &c." We are aware that when ♀ is a morning star she is termed "Lucifer" by some so-called authorities, but if there is truth in the words of the prophet, those who name her "Lucifer" when she rises before the Sun must be wrong, unless she is an Hermaphrodite, partaking of a dual nature.

We refrain from saying more about Lucifer, and the planetoids at present, but mention it in order that those interested may have "food for reflection." Doubtless the "vials of wrath" will be hurled upon us for daring to cast doubts upon some so-called "occultistic dogmas," but it will only have the same effect upon us that water does upon a duck; **we want truth**, and adverse criticism will not deter us from elucidating it.

Now with reference to Virgo, is it not strange that it should be given to ♄ for both **house** and **exaltation**; maybe the ancients were in a dilemma as to what sign he should have for his exaltation, but like many of their successors who have to find a situation for something or somebody, they put aside ♄ for his especial use and benefit.

Again, ♂ is by nature a fiery planet, both according to ancient and modern astrologers, and ♄, a fiery sign, and ♒, a watery sign, are allotted to him:—Now according to reason it is just and proper that a **fiery sign** should be given to a **fiery planet**, but why a **watery sign** should be assigned to a **fiery planet** passeth understanding.

Again, ♉, an **earthy** sign, is given to the aforesaid fiery planet (♂), for his “exaltation”; query, why? Scorpio (♏), the secret or mystic sign (or as it was called in ancient days the “accursed” sign)) is **solely assigned to Mars**; now there is nothing secretive about the native of ♂ (unless he is aspected by ♄), on the contrary; and it is open to question whether ♂ should not be ejected from ♒, and one of the mystical planets (♅ or ♆) installed therein. Some of our friends have “exalted” ♅ in ♒, doubtless they have reason for doing so, but this re-distribution is a matter that requires impartial examination, entirely ignoring that ancient source Ptolemy (although we have a deal to thank him for), and his numerous copyists. Surely in this nineteenth century we should be able to do something with this astral “House of Lords.”

There is no doubt that ♄ rules England, for many of our battles have been fought and won during ♂ passage through ♄. ♐ has a great deal to do with London, the 17° 54' being considered London's ascendant, and when the great fire took place in 1666, the “Bull's North Horn,” a fixed star of the nature of ♂, was on that degree, and according to Lilly, caused the catastrophe; and when the foundation stone of London Bridge was laid, that degree ascended. Now ♐ is said to be ruled by ♄, and in this we quite agree, for in no other city in the world are there so many mercurial people (*i.e.*, those whose occupation is governed by the intellectual planet ♄), as in London.

The ancients seemed to be very fond of putting things in regular rotation; or, as Wilson calls it, in “apple pie” order, the ☉ was allotted to ♈, the ☿ to ♉, and then followed on the

☉'s side ♀ ♀ ♂ ♀ ♀, and on the ☾'s side the same orderly procession thus:—

Houses ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ ♔ ♕ ♖

Planets ♀ ♀ ♂ ♀ ♀ ☉ ☉ ♀ ♀ ♂ ♀ ♀

and as each planet (minus the ☉ and ☾) had two houses, one was termed the “night house,” the other the “day house,” but as the ☉ had no business out at night, but only in the day, ♏ was given to him; and as the ☾ reigned during the night only, ♎ was assigned to her.

Now this “apple pie” order looks very nice, but taking the existence of ♁ and ♃ into consideration (to say nothing about those yet to be discovered), something will have to be done for them. Fanciful conjecture will not do in this suggested re-assignment, and no evidence, however authenticated, should be allowed to influence any decision that may be arrived at, unless it is supported by facts. Some may say the old method was good enough for our predecessors, and should satisfy us, but this is an age of evolution, the world does not stand still, neither do the planets, and we should not be doing our duty if we did not point out these anomalies, and call students to our aid, endeavouring, with what amount of “light” each student has, of getting at the truth in these astral matters, and making the path clearer for those who come after.

The people who **could** give us assistance in this matter are those advanced in **certain forms** of Occultism, **who are not bigoted**, neither blind followers of Raphael, Zadkiel, or any other author, but who are quite unbiassed, and whose aim is **truth, and truth only**.

We must now leave the matter, **but invite correspondence from Students**, having especial reference to the foregoing.

APHOREL.

The Earth and the Moon.—Dr. Ball, Astronomer-Royal for Ireland, thinks there was a time when the moon must have been so close to the earth that the day was only three hours long, the earth and the moon each rotating during that interval. At that time, he supposes, the earth was really a mass of semi-molten matter, the water which now makes up the oceans being probably suspended in vapor round it.

The Planet Neptune (♆).

WE have received from several correspondents important information concerning ♆. He was discovered in 1846, and it is more than probable that ♆ like ♀, has to be credited with various effects that have been put down to mundane aspects, ⊕ ♀ ♀, &c., in past times.

Mr. A. J. Pearce in his "Text Book" alludes to him in these words: "With regard to his influence in nativities until more experience has been gained, it may be accepted that its general character is fortunate, &c." We take exception to the phrase "it may be accepted, &c.," because "until more experience had been gained" it was impossible to say whether it was to be classed amid the benefics or malefics, but doubtless Mr. Pearce has since had reason to confirm or reject this, and when Vol. II. of Text Book comes out he will doubtless have something to say about ♆.

Now, if we refer to events a few years ago, notably the crimes in Ireland; on the day of the Phoenix Park murders, ♆ was in ♄ (♄ ruling Ireland), and was ☾ ☉ and ♃ all setting, and during the time he continued in ♄, murders and mutilations of the most horrid and abandoned description (the work of demons rather than human beings), were rife; yet, no sooner had he departed out of ♄, than things quieted down in Ireland. He had no sooner entered ♀, than the brutal murders of abandoned women in the East of London commenced, they were quite as bad, if not worse than the Irish tragedies; strikes, rioting, and scenes of violence have been common since he entered ♀, and when he comes to 17° 54 of ♀ (London ascendant), something startling and unforeseen will occur. As he remains in one sign about 13 or 14 years, the countries and towns ruled by ♀ are in for a very unenviable time the next few years. As his influence (astrologically), is only partially known, it behoves students to watch the effect of any direction to him, when in any nativity he is **free from aspect**, therefore as the ☽ will, by direction, form more aspects than any other of the planets, a note should be made of the effect produced, and also **what aspect the ☽ is separating from**; which must always be taken into account, as well as noting in what house and sign ♆ is in, together with that of the planet or planets in aspect, which should for correctness be in **exact** aspect.

Now, from the information we have received and investigated,

we find that his influence on mundane affairs is quite different from that on spiritual matters; prominently placed in the nativity he seems to cause great enthusiasm, excitement of a peculiar nature, highly impressionable romantic ideas, intuitive, largely carried away by their feelings, but it depends on how he is aspected, as to whether their ideas, &c., are right or wrong. We fancy from what we have seen that he may be termed a “watery” planet, and has a great deal to do with occupations in connection with liquids; several of our friends seem to think that ♄ should be assigned as his house, but that of course like his influence cannot be decided offhand. Located in the first house, and afflicted, he seems to cause general weakness, lingering, wasting diseases, some forms of consumption, men who have him so placed, and afflicted, are by nature effeminate and debilitated, often produced by dissolute habits:—In the second and afflicted, his wealth like his constitution is wasted away often through profligate characters, which may aptly be described by ♀ in ♍;—afflicted in the fifth house his speculations turn out “air castles,” his pleasures like his associates are of a low order. If married his children are liable to watery diseases, poor constitutions; if he is in ♄ in the fifth, the native has an inordinate craving for drink, which lead to other dissolute vices and depraved habits. In the seventh house the marriage partner is a most undesirable one; no dependance, unfaithful, unreliable; it seems from what we have seen that ♃ in seventh afflicted is as bad as ♂ and ♄ there, and in one case the marriage partner died early. In the eighth a most peculiar death, caused by illness of short duration, watery in their character, which somewhat baffle the skill of the medical men to cope with, and the end being sudden.

(To be continued.)

Notice to Students.

WE have much pleasure in complying with the requests of several Astrological students by placing at their disposal a portion of our space for communication with each other on Astral matters. We would suggest that their letters be concise, written on one side of the paper only, and should have their correct name and address, together with a *nom de plume*, if they do not desire their name made public.

As we go to press on the 16th of each month, all letters for insertion must reach us by the 15th inst. (N.B.—Post-cards will not be noticed).

Astro-Meteorology.

WE purpose giving a forecast of the weather each month. Now, as those of our readers who have investigated this branch of Astrology will understand, **these predictions are general, and not confined to any particular locality.**

The earlier part of the summer was very wet and unsettled. Now, if our students will kindly refer to the Ephemeris, they will notice that Mars and Saturn were in square aspect for nearly two months, and Neptune in square to Saturn and opposition to Mars. Now, with these strong aspects in force, we could not reasonably expect fine summer weather; but immediately Saturn passed the square, finer weather set in, and still continues at the time of going to press (Sept. 16th).

The following are the **WEATHER PREDICTIONS FOR THE MONTH OF OCTOBER:—**

1st	Fine and warm.
2nd	Fine.
3rd	Fine but cool.
4th	Fair, to cloudy.
5th	Unsettled.
6th	Cloudy and misty.
7th	Fair, then showery.
8th	Fair.
9th	Fair, to cloudy.
10th	Cool and dull.
11th	. . . . .
12th	Fine and warm.
13th	Gusty.
14th	Misty.
16th	Showery.
17th	Fine, changing to rain.
18th	Fair.
19th	Showery.
20th	Fine, rain later.
21st	Cloudy, then finer.
22nd	Fine, though cool.
23rd	Fair.
24th	Cold, unsettled weather.
25th	Cold rain.
26th	Unsettled.
27th	Fog.
28th	Unsettled.
29th	Finer.
30th	Cold rain.
31st	Rainy.

The general character of the weather for this month is very fine until about the 23rd, when the weather will become unsettled, dull and foggy. Astrological students will notice that on the 23rd the Sun enters the watery sign Scorpio, on which date he is in Biquintile to Neptune; on the 27th he squares Jupiter, and on the 29th he again aspects Neptune, but on this occasion the aspect is 150 degrees.

Contributed by W. W. CARTER.

Important Notice.

IT having been found that two periodicals on Astrology must be somewhat antagonistic, upon a meeting having been arranged between the proprietors, it was decided, after mature consideration, that the interests of the science would be best served by only one periodical continuing, and it was decided that after the October number, *Fate and Fortune* would cease to exist, but the "Horoscope" by "Sepharial," which has appeared in that journal, would be continued in the *Astrologer's Magazine*, Sepharial having consented to transfer his services to our work. This, we feel sure, will be satisfactory to all students. This arrangement will commence with our November number.

Kindly note that there is now only one monthly periodical on Astrology published, and that is "THE ASTROLOGER'S MAGAZINE."

Persian Astrology.

WE have pleasure in informing our readers that a manuscript work on Astrology, **many centuries old**, in the Persian characters, has lately come into our possession. We have submitted it to several in England; they say it is a work "on the stars," and suggest that only an expert in the science can properly translate it. We are, therefore, sending it to our friend N. Chidambaram Iyer, B.A., the learned translator of the "Brihat Jataka," for him to see, &c., and upon hearing from him we shall give our readers the benefit of the translation. It is well-known that Astrology is largely practiced in Persia, and as the ability of the Shah's Astrologers is proverbial, it may be the means of throwing some fresh light upon the language of the stars. We shall anxiously await our Indian friend's reply, which we shall report in our columns as soon as we receive it.

The "Daily News" and Ourselves.

WE are honored; *The Daily News* of 27th August has noticed our magazine, inasmuch as a "leading article" nearly a column in length, headed "**Cheap Astrology**," deals exclusively with it. The writer begins by noticing the advertisement of Fate and Fortune, then Sepharials "Great Eclipse and Worlds Warning," followed by a notice of Simmonites "Arcana." Then follows the usual strictures on Astrology, and we are told Homer and Horace did not support astrology, "as far as memory goes," says the writer of the article,—“Sir Walter Scott did not necessarily believe in the horoscope of Guy Mannering, and he would be glad to see the passage wherein Longfellow testifies to the truth of Astrology.” There is a quantity of the same kind of objections in the article that have been again and again quoted against the science, but they are fallacious from a strictly impartial standpoint. Perhaps the erudite leader writer never read Longfellow's poem, "To a Child;" if he has he will find the following:—

By what Astrology of fear or hope,
Dare I to cast thy horoscope.

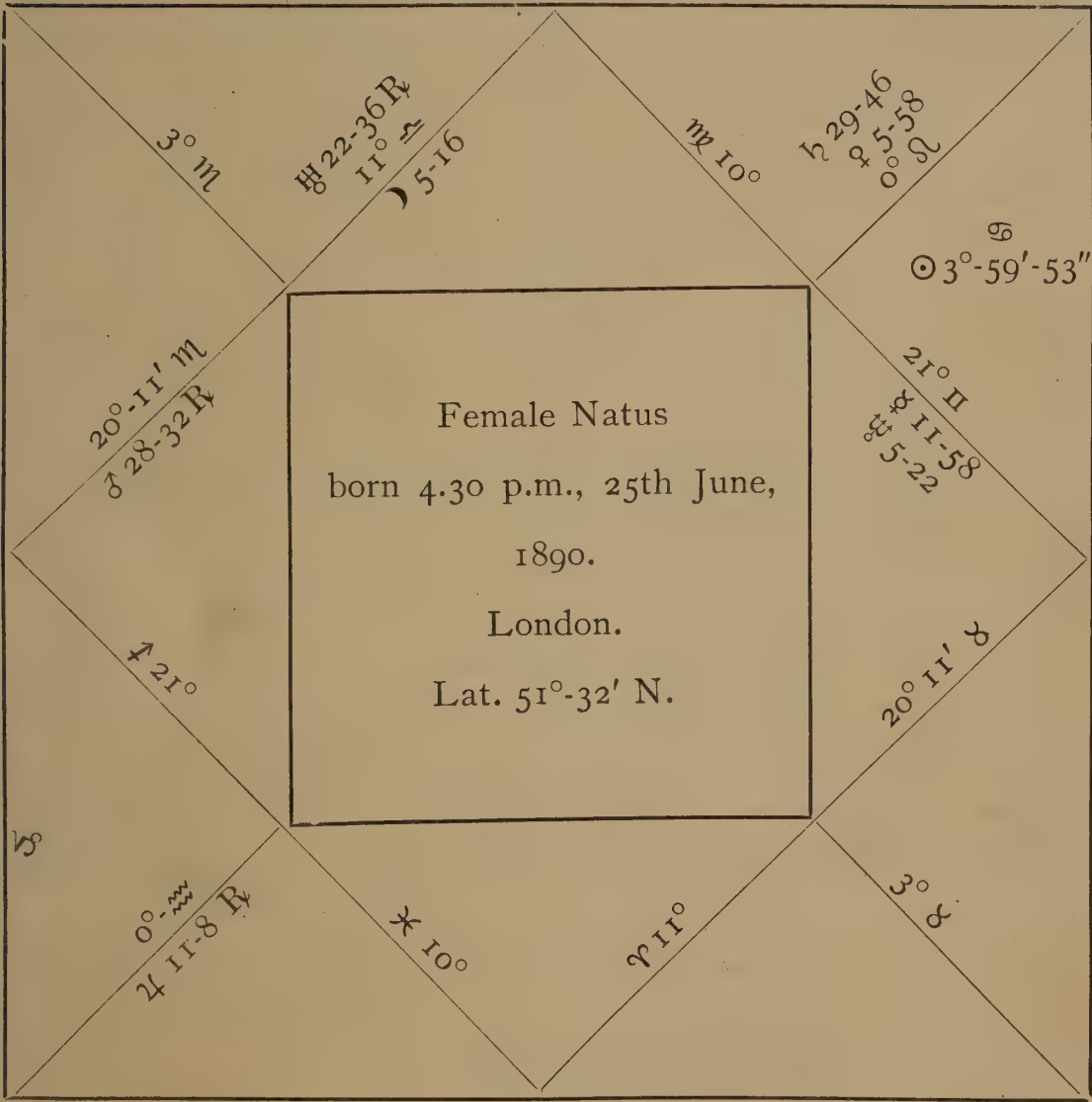
and this is only one quotation out of many from his various poems. We judge the writer of the article to have "read up" astrology in the same manner as the character in Dickens' "Pickwick," who being asked to write on "Chinese Metaphysics" first referred to the Dictionary as to the meaning of "Chinese," then "Metaphysics," and with the information thus obtained produced a work on that subject; the result being that the literary production of the Chinese Metaphysician was quite on a par with the emanation from the *Daily News* scribe. Now had the leader writer been sincere he would have studied a rudimentary work on the science, and applied the result of his study to the past events of his own life, for **this is the only way** of getting at the truth—at all events as regards Astrology. Experience is the backbone, and worth any amount of theory. Had the writer noticed lines three and four on page 8, and reasoned with himself, he would have produced something practical and not theoretical had he taken the advice therein given. Let us hope as he grows older he will gain wisdom, the amount of bigoted criticism in the world is proverbial. Ere he writes on Astrology again, he would be wise in mastering the elements which it is quite evident he has not done at present, and we shall be very pleased to render him any assistance we are able should he desire it, but he has done us service in showing how a man can produce a column of matter upon a subject of which he knows comparatively nothing; the axiom of a "little knowledge being a dangerous thing" being well borne out in this instance. We would suggest our readers obtaining a copy of the *Daily News* of 27th August, and cut out the article headed "Cheap Astrology."

The
Astrologer's Magazine.
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VOL. I. No. 4. * NOVEMBER, 1890. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 4.

HOW TO JUDGE A HOROSCOPE.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	23 N 24	☐ ♃, ∨ ♀, * ♃, ∨ ♄, par. ♂
☾	2 N 40	☐ ☉, * ♀, △ ♄, applying to △ ♄ & ♄
♂	19 N 14	△ ♄, ☐ ♄
♀	20 N 30	* ♃, * ♄, app. to ♂ ♄
♂	22 S 41	☐ ♃, par. ☉
♄	18 S 4	△ ♄
♃	13 N 3	* ☉, ☐ ♂
♄	8 S 15	☐ ♄
♃	19 N 39	△ ♃, * ♀

THE map and speculum is now completed, but ere we venture upon judgment, we must inform our students that, inasmuch as the planets have various significations, the mundane houses also have their significations, and we shall now explain their part and what they mean in the map of the nativity. The first house, or ascendant, sometimes termed the “horoscope,” has reference to the personal appearance of the native, whose description must be gathered therefrom, together with the sign the ruler of the ascendant is located in, and how he is aspected, together with the signs occupied by the luminaries and their aspects. It also affects the mind to a certain extent. It is, by some authors, termed a “masculine” house, and rules the head, and they say the colour pertaining to it is white, but this refers, in our opinion, to Horary Astrology, and **not to nativities**.

The second house has especial reference to the native’s wealth, worldly goods, and financial prosperity or otherwise. According to some it rules the neck.

The third house has reference to brothers and sisters, short railway and other journeys, neighbours, and science. Some writers assign the shoulders, arms, hands, and fingers, to this house.

The fourth house denotes the native’s condition at close of life, the more planets well aspected therein the better; the luminaries with the fortunes therein well aspected is most fortunate. It also bears some signification of the father, and the native’s inheritance. Some say it rules the stomach, breast, and lungs.

The fifth house denotes the pleasures enjoyed by the native, his success in betting, speculation, etc., also his children. Some say it rules the heart, back, and lungs.

The sixth house has reference to the native’s menials and servants, also the illnesses to which he is liable. Some say it rules the intestines.

The seventh house has signification of partnerships, the marriage consort, wife or husband as the case may be, lawsuits, and public enemies, and is said by some writers to have special reference to the loins.

The eighth house is termed the house of death. It also rules the wealth and property of the partner, and also gives testimony to wills and bequests, and is said by some to rule the secret parts.

The ninth house has reference to long journeys, religion, philosophy, and according to some authors, rules the thighs.

The tenth house, or, as it is sometimes called, the "mid-heaven," has especial reference to the honour and profession of the native. It is in part a significator of the mother, also of employers, profession, etc. It rules the knees according to some authorities.

The eleventh house has signification of the native's friends. It is the house of hopes and wishes, and has some signification of the native's children, ruling the legs and ankles according to some astrologers.

The twelfth house. This has reference to secret enmity, is the house of restraint, consequently sorrow. Is considered by some authors to signify the feet and toes.

They may be briefly summarized as follows:—

1st The Native.	7th Marriage partner.
2nd Wealth.	8th Death.
3rd Short journeys.	9th Long journeys.
4th Position at end of life.	10th Honour, employment.
5th Children, speculation.	11th Friends.
6th Illness.	12th Secret enemies.

Having proceeded so far, we will now refer to the map of the nativity, and determine what planets are the rulers of the various signs upon the cusps of the houses. We assume that most of our students have already mastered this part, but if not, they had better refer to page 26, and commit it to memory without further delay, for if this is not done, they will get confused, and mistake the ruler of one house for that of another, the consequence being their judgment will be about as unreliable as the weather in April.

We find on reference to the map that ♄ is ascending, and on referring to page 26, we see that ♄ is one of the houses of ♂, therefore the planet ♂ is termed the native's "significator" or "Ruling Planet," as he has "dignity" or "rules" the ascending sign. But there is another thing that must not be lost sight of, and that is, as Mars is lord of **two** signs, he consequently must have something to do with the mundane house or houses that may have either of the signs allotted to him on the cusp thereof.

By referring to the map we find ♀, the other house of ♂, occupies the fifth house, and by further examination of the map we find ♄ is on the cusp of the twelfth house, as well as the ascendant, therefore, ♂, the native's significator is a powerful factor in this natus, as he rules three mundane houses, viz., the

twelfth, first, and fifth. ♄ is on cusp of second. We find on reference to the table that ♄ rules it, and we also find ♄ on cusp of fourth likewise ruled by ♄, therefore, ♄ rules second and fourth houses. It may be noticed that ♃ is “intercepted” in the second, ruled by ♃, therefore ♃ will have something to do with affairs signified by the second house, although in a far less degree than the planet that rules the sign upon the cusp, which has primary signification in the affairs pertaining to the house wherever an intercepted sign occurs.

We therefore take all the significators in the same way, of which the result is as follows:—

Asc: or 1st House ruled by ♂.

2nd	„	„	♄, and by ♃ in a smaller degree.
3rd	„	„	♃, some say by ☿.
4th	„	„	♄, „ „ ☿.
5th	„	„	♂.
6th	„	„	♀.
7th	„	„	♀, and by ☿ in a smaller degree.
8th	„	„	☿, „ ☾ „ „
9th	„	„	☉.
M C or 10th	„	„	☿.
11th	„	„	♀.
12th	„	„	♂.

To briefly summarize them, ♂ rules three, viz., the first, fifth and twelfth. ♄ two, viz., second and fourth. ♃ rules third and part of second. ♀ rules three, sixth, seventh and eleventh. ☿ rules two, viz., eighth and tenth. ☉ rules ninth; and the ☾ has something to do with the eighth, as ♃ is intercepted therein.

In judging the nativity, the first thing to be done is to ascertain whether the child will live or die. The next thing is to notice what the health of the native will be, the diseases or accidents she is liable to. This having been done, the quality of the mind has to be considered, then the worldly prosperity of the native, her employment, the nature of the trade or profession best suited to her abilities, her success in speculating, then her marriage prospects, good or otherwise, the general description of her partner and their chances of mutual agreement, and consequently happiness, children, her success in travelling, her friends or enemies, and a general idea of the native's death.

This having been done, the next thing to be done is to take out the “Directions,” which will point out the fortunate and unfortunate times, but as this must not be attempted until the judgment has been deduced, we shall now proceed to find out from the natus whether the native is fated to a short or long life.

(To be continued.)

Herschel's Influence.

(CONTINUED.)

By ALAN LEO.

FROM the remarks in my previous article, it will be seen that I consider Herschel's influence to be totally different to that of any other planet, and his essentially mysterious nature has made it very difficult for those studying independently to arrive at the exact influence and power of this extraordinary heavenly messenger. Now Herschel will shortly enter the mystic sign Scorpio, where he is said to have great power; and while he is progressing through this sign I anticipate that scientific men will be largely influenced and drawn towards the occult sciences. Students will notice that on his entering Scorpio he has the sextile of Mercury, and I am convinced that the day is not far distant when we shall have our thinking men admitting the truth of the "science of the stars," as the wise and great men of olden times thought it no degradation to investigate these wonderful laws which influence and assist men in their aim towards a higher and truer intellectual and spiritual knowledge.

Herschel embodies the nature of all the other planets combined, and he has that peculiar influence in himself that no other planet possesses; his progress through the zodiac is slow, his time for completing the circle being 84 years; his metaphysical influence is admitted, therefore it is not surprising that the higher knowledge which astrology teaches has made up to the present but little progress, especially when it is considered that the peculiar nature of this messenger of freedom of thought and elevation of the mind, which the economy of a merciful Providence has provided for our assistance in upward progress, is so little understood.

I can only think that many of the so-called eccentric actions of many extraordinary but highly gifted men is largely due to the influence of Herschel upon their higher spiritual nature, causing them to act in **advance** of the current thought of the time, and to scatter the seed of future development.

An article will shortly appear in this magazine on the planetary symbols, when the true symbol and esoteric nature of Herschel will be explained.

I have many nativities with Herschel in position, *i.e.*, angular, where every other feature of the horoscope is clear, and I find

in the mid-heaven well aspected, Herschel always gives that man great power, for I by no means consider Herschel to be always malefic in a nativity; true, persons born under his influence are romantic, unsettled, eccentric, and extraordinary characters, but they are nevertheless magnanimous and noble-minded, and those persons generally have a forewarning of what is going to happen, and are given to premeditation.

Great ability for occult sciences is the lot of those who have Mercury in good aspect to Herschel, and these persons readily take a liking to Astrology and have very good judgment.

(To be continued).

Delineations for the Solar Month.

Commencing October 23rd and ending November, 22nd.

THE Sun rises in the celestial sign Scorpio on the 23rd October. These natives belong to the department of the sex functions, consequently to the fire of life. They have much magnetic heat and rarely suffer from cold, if the laws of health are studied. They possess strong passions, large appetites, are very high tempered, besides having a deal of jealousy in their nature, which is marked by arrogance.

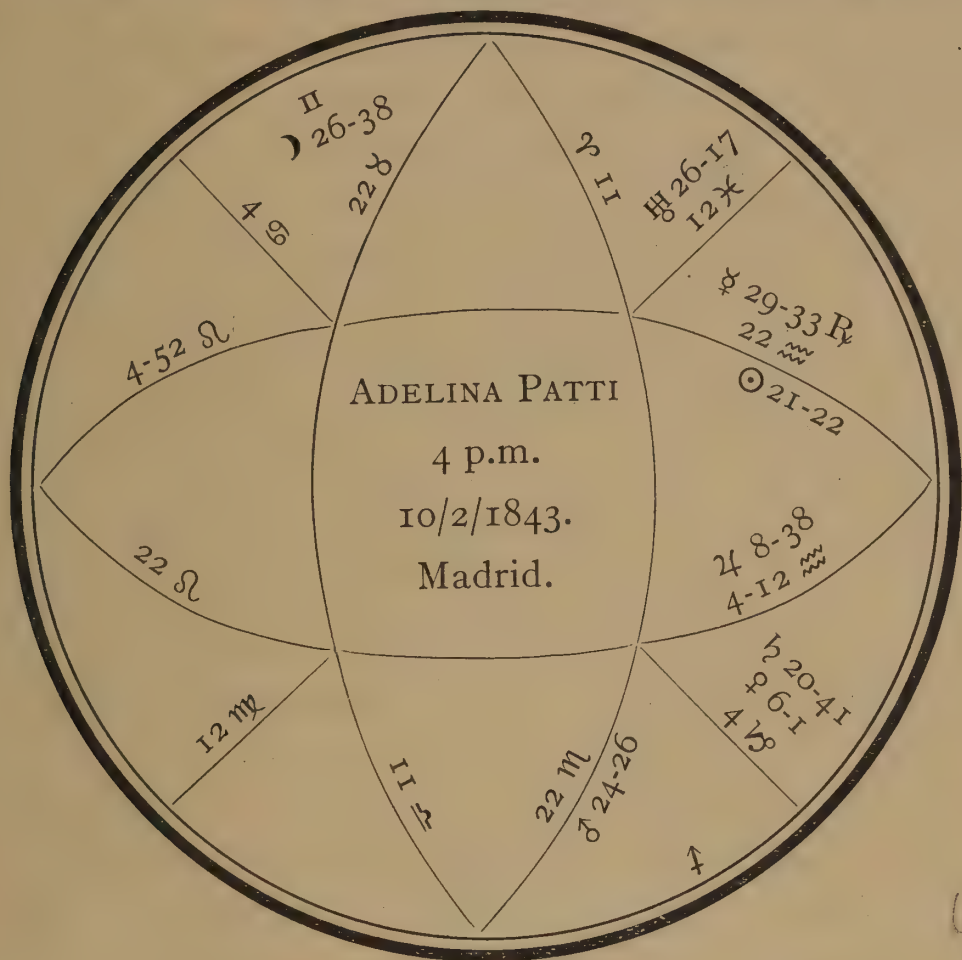
They have good constitutions, and prefer mental to manual labour; are inclined to be tyrannical, expecting implicit obedience.

They are by nature selfish, but are great respecters of those whose social standing is superior to their own; they aspire to high positions, do not say all they think; they think before they speak, yet they generally pretend to more knowledge than they really possess, but they are apt to be turned from their purpose by strong reasoning.

As husbands or wives they expect to rule, and naturally demand obedience, if jealousy is aroused they are very violent; those born whose ☉ is in ♏, should be careful not to give way to jealous impulses, for their temper when aroused becomes their master.

The disease these natives are subject to is heart affections; children should be taught early the importance of self-control, restraint placed upon wrong inclinations;—having a strong will, they have great power over others, and are able to make their presence felt. They have much curative magnetism in them, and when they study and practice the laws of hygiene they are inclined to be fleshy. They are very subtle and vindictive when offended, and not easily appeased; yet they are greatly controlled by their special nature.

The Nativity of Madame Adelina Patti.



SPECULUM.

PLANET.	DECLINATION.	MUTUAL ASPECTS.	SUNDRY REMARKS.
☉	14 S 26	☐ ♂ ∠ ♀	♀ ♂
☾	24 N 47	△ ☉ ☐ ♀ ☐ ♀	♂ ♀
☿	8 S 33	☐ ♂	♂ ♀
♀	18 S 52	∠ ☉ ∠ ♂	
♂	18 S 9	△ ♀ ☐ ☉ ∠ ♀ ✱ ♀	
♂	18 S 26	∠ ♀ ☐ ☉	
♂	21 S 42	✱ ♂	
♂	2 S 9	△ ♂ ∠ ♀	

A CORRESPONDENT has favoured us with the time of the birth of the talented “Prima Donna,” which we are informed was given in “Urania,” (a deceased Astrological Monthly), some years ago.

From the foregoing nativity it will be seen that the early degrees of the celestial sign ♈ ascended at the birth of the “Queen of Song,” her significator is therefore the Sun, who is

posited on the cusp of the eighth house in ♊. It is a somewhat peculiar nativity, as all the planets (the ♄ excepted) are descending, and according to the old rules as regards "rank and fame," the native should not be particularly notable. True, according to the old authors, there are cardinal signs on M C and fourth house, but the rulers thereof are under the earth. We must therefore go closer into the matter and see how her prominent position is arrived at. I have repeatedly noticed that people who have many planets in ♊, ♋, ♌, are musical people. They may not be either players or singers, but for all that they are musical. Now in this case, ♄ part ruler of her house of pleasure, the ☉ ruler of first and second, and ♍, who I always consider well placed in ♊, are all in this airy sign. ♂ lord of fifth, in ♍ in the fifth, is in ♌ to ♀ in the ninth in ♋, to my mind is another testimony, and I may point out that some artists consider ♀ to have dignity in ♍. If so, there is a good aspect between ♂ and ♀ to support it, but there is a greater point to be noticed, and that is ♎, ♄, and ♂ are in the same parallel of declination, and ♄ is strong, by being angular. ♎, who rules her eleventh and fourth, is afflicted. I judge the native to be very capricious, few friends amongst her own sex, intensely strong in her likes and dislikes, very strong determination, great energy. Notice a fixed sign ascends, her significator, besides ♂, ♄, and ♎, in fixed signs. Common signs on the ninth and third, moveable signs on the tenth and fourth, and ♀ and ♄ in moveable signs denote many journeys, both short and long, and the ♄ who always signifies the multitude. ♌ ☉ ruling first and second shew that she is a favourite with the populace, and would gain wealth by their means. There is much magnetism in the native, great power of fascination, but the disposition is by no means a generous one, there being rather more "self" than we care to see.

ERRATA.—In quotation from *Daily News* the date should be Aug. 28th and not 27th, and on page 41, line 11, take out 4.

The new observatory at the Vatican will be devoted to meteorological, magnetical, seismological, and astronomical observations, but the astronomical branch will consist mainly of celestial photography, especially in connection with the photographic map of the heavens, under the direction of the International Committee. The observatory of the Capitol will probably be abolished.

Astro=Meteorology.

THE following are the weather predictions for the month of November :

November 1st	Fine (☉ Δ ☉)
„ 2nd	Fine, but windy
„ 3rd	Showers, gusty (♂ □ ♀)
„ 4th	Dull (☉ □ ☉)
„ 5th	Finer
„ 6th	Fine
„ 7th	Cold and foggy (☉ ♂ ♀)
„ 8th	Dull, then fair
„ 9th	Dull
„ 10th	Finer (☉ ✕ ♀)
„ 11th	Showery
„ 12th	Close
„ 13th	Fair (♂ ♂ ♂)
„ 14th	Some thunder (♂ Δ ♀)
„ 15th	Fair, then showery
„ 16th	Fair, but cold (♀ □ ♀)
„ 17th	Fair, fog later (♂ Δ ♀)
„ 18th	Pleasant (☉ par. ♂)
„ 19th	Rain, afterward finer
„ 20th	Cold
„ 21st	Foggy, fine later
„ 22nd	Fine
„ 23rd	Fog (♀ □ ♀)
„ 24th	Cold rain or snow
„ 25th	Cold wind
„ 26th	Very cold
„ 27th	Fair, but cold
„ 28th	Fair
„ 29th	Fine, but cold
„ 30th	Bleak winds.

Contributed by “GEMINI,” Watford.

The general character of the weather for this month will be notable for its variability. Students should notice the effect of ♂ ♂ ♂ on the 14th, ♂ and ♂ Δ ♀ same time, some parts of the month will be very fine.

Note by Editor.—Our readers will have noticed on page 72 we took exception to the *Daily News*’ of 28th August biased criticism of our work. Our remarks do not seem to have been palatable to their critic, for in their issue of September 30th, he sarcastically draws attention to our “Solar Delineation,” (and which the editor of the *People* likewise quoted) and he also advises the readers to note *our* weather predictions for the first seven days of October. This advice was sound, as the predictions by our able contributor were far more reliable than those quoted in the *Daily News* columns in the “Weather Report,” issued we believe from the Meteorological Office, who only predict 24 hours in advance, whereas we give weather notices a month in advance, and could by calculation, years if necessary.

The Planetary Aspects.

By S.

AN aspect is a certain number of degrees of arc intervening between any two heavenly bodies. Since there are 360° in the circle, it is evident that any two planets may be any number of degrees apart from 1° to 180° . But there are certain special distances which are found to have characteristic powers of their own, some good, some bad, the influence of each one always remaining constant, no matter in what part of the zodiac it may fall. It is probable that any and every distance has its own special meaning and significance, but modern astrology deals with a comparatively small number of angles. They contain respectively the following numbers of degrees:—18, 24, 30, 36, 45, 60, 72, 90, 108, 120, 135, 144, 150, 180. The \odot , when two bodies have the same longitude, and the parallel, when they have the same declination, are generally spoken of as aspects for the sake of convenience, but in reality they are not such. The following are the major aspects:— 180° , 120° , 90° , 60° . They are the strongest and most important. The remainder are called minor aspects, the strongest of them being 30° , 45° , 72° , 135° , 144° . Kepler first made known the powers of the aspects 18° , 24° , 36° , 72° , 108° , 144° , 150° . Ptolemy spoke of planets 150° apart as being “inconjunct.” Mr. Pearce says that Kepler “invented” these aspects, which is rather a strange way of expressing the fact that he was the first to make their powers generally known, for they had undoubtedly always been familiar to initiates.

For the purposes of the present article, I divide the aspects in three series. The **First Series** contains the following angles:— 30° , 60° , 120° , 150° . These are characterized by being all divisible by 15, the results forming an even series commencing with 2, thus: 2, 4, 8, 10. These aspects are all good, therefore when two heavenly bodies are any of these distances apart, their influence on each other is always good, 120° is the strongest, and 150° the weakest.

The **Second Series** contains the following:— 45° , 90° , 135° , 180° . These are also all divisible by 15, but the results form an odd series commencing with 3, thus: 3, 6, 9, 12. They are all of them evil in effect in our earth's zodiac.

The **Third Series** contains 18° , 24° , 36° , 72° , 108° , 144° . It will be seen at once that these differ radically from both the other classes. They are **not** divisible by 15. They are founded upon the number 12, and are all divisible by 6. All are slightly good in effect, 144° and 72° are the strongest of them, and are accepted and employed by astrologers, but the remaining members of the series are by some looked upon as doubtful, and requiring confirmation. The reason for this is that their outward physical effect is indirect and slight, they relate more to the inward and psychical. On examination it will be seen that the first series is founded to some extent on the number 12, and is divisible by 6, while the second series is not so. This separates the latter, and links the first and third together, both being good in effect. I am rather doubtful as to whether the angle 150° properly belongs to the first series. For some reasons it would seem more natural to classify it with the third, for it was not employed by Ptolemy, being one of those brought into use later on; moreover, its effect is less keen than that of any other member of the first series. Its nature, also, has been mistaken. It was originally and correctly considered good in effect, but modern astrologers state that "experience" leads to the belief that it is convertible, like the conjunction and parallel being good with benefics and bad with malefics. This is correct. It is a power for good, not so keen or perceptible as the semisextile (30°), but its results are far more lasting. It is of a nature to tone down the evil abounding in some other part of the horoscope. Every angle is the expression of an idea, which is force, or directly connected therewith. The angles formed by the heavenly bodies in the zodiac form a written language, and if we could read it accurately, it would tell us the character, fortune, Karma of each individual, down to the minutest detail, without the possibility of a mistake.

The angles of the **First Series** are all good, and bring good fortune, worldly good, material prosperity more especially. They are the rewards bestowed upon us by Karma, the Nemesis, the unerring judge of all, for duties faithfully performed, for trials passed through, for good deeds and praiseworthy actions, more especially in matters of life and character, in unremembered times gone by.

The **Second Series** is somewhat the reverse. These angles, on the plane of our earth, pertain to the hard matters of fact of every-

day life. They may be regarded as trials and tests that have not yet been satisfactorily passed through, for they relate to the conflicts, troubles, difficulties, doubts, and temptations of this world, and our present life. In one sense they may be looked upon as Karmic punishments for past sins, backslidings, failures. **All evil aspects** are based upon the square (90°), and are connected with the telluric currents. The good are celestial. The evil aspects tend to make one non-receptive of the good, while the good ward off evil. The evil aspects shew something wrong in the state of the person or thing represented.

(To be concluded in our next).

Ω.

This is Important.

IF our readers believe that Astrology is a true science, it behoves them to act up to that belief. How can this be done? The old adage "Deeds, not words," is as true to-day as when it was first written. Now how can our friends act up to this belief? The answer is simple. **Our circulation does not reach 5000 a month. It should do so.** Now if each reader took three numbers per month, he could either give or lend two of them, and thus circulate the work; or better still, if each reader obtained two subscribers, the success of the work would be assured.

We may take our readers into our confidence, and at once state that we are not professional astrologers. Astrology has been our hobby for some years, and as we saw the only magazine devoted to Astrology rapidly degenerating, the proprietors determined to start a new periodical upon independent lines and raise Astrology from the mire.

Inasmuch as hitherto these works have had but a mushroom existence, we have been asked how long our work is going to live?

In any case, whether a financial success or otherwise, we shall keep faith with our subscribers, and continue the work for twelve months. If the monthly sales average 5000, we shall continue the magazine after that period, if not, well "terminus vitæ" next August. We have no objection to give our time, but our students should see that we are not out of pocket by our efforts. We do not hesitate to say that it is the best and most complete work ever published on Astrology at the price, and we trust all will do their share in popularising it.

We take this opportunity of saying that the editorial depart-

ment is in the able hands of Alan Leo, Sepharial, and Aphorel, whilst contributions to our columns are promised by the expert Hindoo Astrologer, N. Chidambaram Iyer, B.A., Chas. Hatfield, (America), Leo and Charubel (late of the *Occultist*), Eleusis, and several other friends, all writers of ability.

The Planet Neptune, (♆)

(CONTINUED.)

WE have seen but one natus with ♆ in the 9th, and cannot therefore state his effect, inasmuch as there are other aspects in force: neither have we seen one where he is located in the mid-heaven. In the 11th, afflicted, his friends, or rather we should say his acquaintances, are no good, depraved, dissolute, belonging to the lowest strata. In the 12th, there is great risk of imprisonment, restraint, or confinement in some form or other, through dissolute habits he may come to be an inmate of an hospital; or through crime an inmate of a prison. **Note.**—All the foregoing remarks apply to ♆ when he is afflicted, yet ♆, like the other malefics well aspected, is good in mundane affairs to a certain extent. There is an old saying that one cannot expect good from evil, yet in our opinion this applies to earthly things solely, and although ♂ for instance, is by his evil aspects malefic, yet his good aspects say for instance a ♀ or △ to the ♀ and ♄, gives force to one's character, and where rashness is shewn by certain aspects in a natus, it is counteracted by a good aspect of ♀. These remarks equally apply to ♆, although we are sorry to say the majority of examples of his influence that have come before us are very evil.

Mr. Charles Hatfield, the American Astrologer, has sent us information corroborating what we have already written, with additional information, which we think it well to now give ere we proceed with our further remarks.

“Russia alone can prove the malefic influence of this planet, for sedition, nihilism, and assassinations, have been prevalent, and secret societies have made themselves felt all over the empire.

“As Neptune is now posited in Gemini, the ruling sign of the United States of America, we have had tremendous cyclones, earthquakes, brutal assaults, and violent murders, far above the average both in number and brutality.

“Notable scandals in high life, so called honourable men and

women have committed acts unworthy of civilized beings, and when Mars has been in conjunction or evil aspect to Neptune, there has been far more violence than usual.

“Neptune well aspected in the ascendant gives a well-made person with rather a full face and forehead, eyes generally a dark blue, full and bright, dark eyelashes, heavy eyebrows, much hair, good clear complexion, full red lips, the neck rather short and thick.

“They are practical, ingenious, intuitive, independent, free with others, good readers of human nature, jealous of those they love, soon attached to others, affectionate for the time being, but are very suspicious, watchful, fond of dress and display, and are void of fear or daring.

“Those born under the influence of Neptune are a combination of the planets Mercury, Venus, Herschel and Mars, they are averse to work, preferring a lazy life, or situations where there is little to do, and where they can dress well. They are restless, licentious, never able to look far ahead, what they do must be done quickly, or it is not done at all, and are fond of variety, and very changeable.”

It will be noticed Mr. Hatfield states that Neptune's influence is a combination of the natures of ♃, ♀, ♂ and ♆. This is somewhat difficult of interpretation, inasmuch as Mercury is a variable planet, partaking of the nature of the planet or planets he may be in aspect with. We may as well remark that the “nature” or influence of the planets may be gathered from their symbols when these are understood,—this will shortly be dealt with in an article entitled “Esoteric Astrology.” To those who desire to know what “esoteric” is, we may say it implies the “hidden” or “inner” meaning, as exoteric implies “outer” or visible. In this manner the planetary symbol of Neptune is formed of a dual nature, *viz.*, that symbolized by the ♆, placed above the cross ✚; the symbol generally used, that of a “trident” as used by our printers, being incorrect. (The modern symbol of the planet ♆ is also wrong. We hope to give a correct one when we write our article on Esoteric Astrology.) It therefore follows that if there is verity in symbolism, the true nature of Neptune therein emblemized is of the nature of the Moon, and also of that expressed by the cross, which will be explained later.

(To be continued).

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY

IS GIVEN.

By "SEPHARIAL."

CHAPTER I.

IN offering a new system of directing to the consideration of students, I am conscious that *perfection* is not among its recommendations, whatever they may be. If there is a future of progress for mankind, then there is also a future of progress for astrology; and who can say how much the two conditions will be interdependent? In my opinion they will be very largely so. Man will know more about himself when he understands more about the limitations under which he is required to function, and the laws which govern his existence on earth. How often seeming "freewill in man is necessity in play," none knows better than the astrologer. Happiness is *harmony*, and how can harmony eventuate in the life of man when he is ignorant of even the keynote of the music of the spheres?

But not to digress further, let me say that I have found the Secondary Directions (*i.e.*, the *Lunar*) to produce effects *whenever they occur*, but always subject to the Primary influences in operation at the time. What these Primary Directions are I shall now explain.

PRIMARY DIRECTIONS.

The Sun, by its motion in the Zodiac after birth, forms aspects to the positions of the celestial bodies in the horoscope or radix, and to the Ascendant and Mid-heaven. It also forms aspects to the planets' places in the Zodiac after birth; and, lastly, the planets in their motions form aspects to the radical Sun, the Moon, Asc., and Mid-heaven. These aspects are called *Primary Directions*, and are measured by accounting one day after birth as a year of life.

SECONDARY DIRECTIONS

are those formed by the Moon in its motion through the Zodiac after birth, either to the radical positions of the planets or the progressive places, and to the Asc. and M.C. The following table will give the scheme at a glance:—

PRIMARY.

☉	<i>radix</i>	and planets	<i>progressive</i> .
☾	do.	do.	do.
Asc.	do.	do.	do.
M.C.	do.	do.	do.
☉	<i>progressive</i>	do.	<i>radix</i> .
☉	do.	do.	<i>progressive</i> .

SECONDARY.

☾	<i>progressive</i>	and planets	<i>progressive</i> .
☾	do.	do.	<i>radix</i> .
☾	do.	& Asc. & M.C.	do.

In the nature of things the Sun is the *primary* cause of constitution in things mundane; while the Moon, which receives and transmits the Solar rays in altered electrical and magnetic conditions upon the Earth, is, in this sense, but a *secondary* factor. The Moon is the *mother* of every event that transpires in the Earth, and the Sun is the father thereof. The constitution and first principles of all mundane effects are drawn from the Sun, and receive their special form through the vegetative power of the Moon, for this is the order of all generation in nature. Ptolemy says:—"The Sun is the source of the vital power, the Moon of the natural power," and this law obtains in the generation of events as of all else in the world of phenomena, and not merely in regard to the constitution and formation of organic bodies.

N.B.—With regard to the Primary Directions, the day (after birth) on which they are formed need alone be noted. The hour is of no significance, for these directions, on account of their slow formation and dissolution, will extend over several days, which corresponds to years of life. But remember that the more complete the aspect, the more powerful is the influence; and if, when the Primary Direction is complete, the Secondary Direction agrees with it in nature, very marked results will ensue.

The method of Directing is extremely simple, and demands no more than a knowledge of the astrological aspects (♂ ♀ ✱ ☐ △ ☐ and ♂) and simple addition, for its execution.

CHAPTER II.—METHOD OF DIRECTING.

PREPARE a column of figures from 1 to 70, or more, representing a scale of the years of life—or days after birth. Take the Solar Directions first, in the order given in the preceding table:—

1.—Note the Sun's radical place; then run the eye down the columns in the Ephemeris marked ♄, ♃, ♀, ♁, ♂, ♋, ♌, in order, and note the number of days after birth that each of these planets forms any *complete aspect* to the Sun's radical place. Set the aspects down, in the scale of years already prepared, against the proper year.

2.—Note the ☾'s radical place, and calculate the aspects formed by ☉, ♄, ♀, ♁, ♂, and ♋. Set these down also against their proper numbers in the scale of years.

3.—Note on what days the Sun, in its progressive motion in the Zodiac after birth, forms aspects to the radical places of ☉, ☾, ♄, ♃, ♀, ♁, ♂, and ♋. Set them down in your scale of years.

4.—Set down the days on which the Sun's progressive place forms a complete aspect to the Asc. or M.C.

5.—Note on what days the Sun's progressive places form a complete aspect to the progressive places of the planets ♄, ♃, ♀, ♁, ♂, and ♋. Having set these down against the year corresponding to the day of their formation, you will have a *complete outline* of the life, as defined by the primary directions.

It is now necessary to fill in the features of this outline. Proceed, then, with the Moon's directions as follows:—

1.—Subtract the year, month, and day of birth from the beginning of that year for which the directions are required. Set the result down in years, months, and days.

2.—Call the years *days*; multiply the months by 2 and call them *hours*; and the days by 4 and call them *minutes*.

3.—Add this number of days, hours, and minutes to the day, hour, and minute of birth. The result will bring you to the *time of direction*.

4.—Find the Moon's place on this day, hour, and minute, and it will be the Moon's directional place for the beginning of *January* in the year for which the directions are required.

5.—Find the Moon's motion in 24 hours by subtracting its place at noon on the day of direction from its place at noon on the following day.

6.—Divide this by 12 and you have the Moon's motion for one month.

7.—Add this successively to the Moon's directional place for January, and you have its places for the beginning of each month throughout the year.

8.—Refer again to the day of direction and see if the Moon

forms any complete aspects to ☉, ☿, ♀, ♄, ♂, ♁, or ♃, on that day; and set the aspects down opposite the month in which they are formed, noting in what sign and house in the nativity the planet is to which the Moon is directed.

9.—Refer to the nativity and see if any aspects are formed by the Moon's progress to the radical places of ☉, ☿, ☿, ♀, ♄, ♂, ♁, ♃, the asc. and mid-heaven. Set these down also opposite the month in which the aspects are completed, noting the sign and house as in the previous case.

N.B.—For the sake of distinction, put R against the *radical* positions to which the Moon is directed, and P against the *progressive* places.

In calculating the Moon's progressive longitudes a correction, for every 12th month, must be made from the Ephemeris, as its mean motion for 24 hours is taken for every year of life, and within one day the Moon may have altered its rate of motion considerably.

CHAPTER III.—PRIMARY CONSIDERATIONS.

THE following rules will serve to guide the student in judging of the effects of Directions, and will show to some extent how the Primary and Secondary influences co-operate. I would, however, remind the student that experience in this department of the subject is above all things necessary. Most persons of average education can bring up the arcs of Direction after a very little practice, but few seem to have any specific mode of judging of the effects of Directions.

The following rules are the Primary considerations to be observed by the student in this system of Directing:—

Rule I.—If the Primary and Secondary Directions *agree* in nature, then the Secondary Directions will produce marked results of the nature denoted by the planet to *which the Moon is directed*.

Rule II.—If the Primary and Secondary Directions *disagree* in nature, then the Secondary Directions *will produce results* good or bad according to the nature of the aspects, but such results will not be lasting or fatal.

N.B.—By *agreement in nature*, I mean when the Primary and Secondary Directions are both good or both bad, as shown by the *aspects*, no matter to what planets they are directed.

Disagreement is when the Primary are good and the Secondary are bad, or *vice versa*.

Hence it will be seen that as the Lunar or Secondary Directions are subject to the Primary or Solar Directions, the latter form, as it were, the general outline of the life, while the Lunar Directions fill in the features or detail.

Rule III.—If the Primary Conditions are of a mixed nature, *i.e.*, both good and bad, then the Secondary influences will have a marked significance throughout that period, as both the good and evil Lunar Directions will find an element of the same nature in the Primary Directions, and will operate accordingly; but neither the good nor evil effects will be as strong as if the Primary and Secondary agreed without interruption. This class of influence stands between those indicated under the foregoing rules.

Rule IV.—When a period of two or more years elapses between the formation of two Primary Directions of opposite natures, *i.e.*, one good and the other bad, a *critical epoch* is formed midway between these two directions, and until that period is reached the Secondary Directions act in abeyance to the Primary last formed, and during the *critical* year they will be free to act powerfully, either for good or evil, as they may be formed. If the Primary Directions thus separated by an interval of two or more years are of the same nature, *i.e.*, both good or both bad, then the *whole interval* is very good or very bad, as the case may be, and the Secondary influences will act, as in all cases, in accord therewith.

I append an illustration with notes:—

YEARS.

32.—	☉	P	∠	♀	R	;	☉	P	♂	P	-	-	Evil.
33.—	×	×	-	-	-	-	-	-	-	-	-	-	Critical.
34.—	☾	R	□	♀	P	;	☉	P	par.	♀	R	-	Mutable.
35.—	×	×	-	-	-	-	-	-	-	-	-	-	Critical.
36.—	☉	P	∠	☿	R	-	-	-	-	-	-	-	Evil.
37.—	☉	P	✱	♂	P	-	-	-	-	-	-	-	Good.
38.—	☉	P	∠	☿	P	-	-	-	-	-	-	-	Evil.
39.—	☉	P	□	♂	R	-	-	-	-	-	-	-	„
40.—	-	-	-	-	-	-	-	-	-	-	-	-	„
41.—	×	×	-	-	-	-	-	-	-	-	-	-	Critical.
42.—	-	-	-	-	-	-	-	-	-	-	-	-	Mutable.
43.—	☾	R	△	♀	P	;	☾	par.	♂	P	R	-	Mutable.

Note.—I call those *mutable* years where good and evil are both in play.

I have something further to add with regard to the Primary Directions, and it is this:—The Directions formed by the Sun to the progressive positions of the planets do not take so long in formation as those arising out of the motion of the major planets—☿, ♀, ♄, ♂—to the aspects of the radical Sun and Moon, but as

I am of opinion that the virtue of the sextile, square, or any other aspect lies in an *exact number* of degrees, and not in one more or less than that number, I do not make this point a matter of separate judgment; but in comparing the Lunar or Secondary Directions with those I have called *Primary*, I pay chief attention to the Primary Directions completed during the year under consideration; or if none are complete, I regard those *formed the year before*; or if a “critical period” has just been passed, I regard those in formation and so regulate my judgment of the strength of the Secondaries. My reason is this: As the Primary Directions are those which determine the *general outline* of the fortunes, the Directions of any year grow out of those of the preceding and all previous years, as extensions or ramifications from the same root or radix. This does not appear mathematically, but *philosophically* it is true, since all the effects of life proceed from an uninterrupted chain of causes, of which the planetary positions are indicative.

Therefore, as the *Secondary* Directions operate within the limits prescribed by the *Primaries*, they are comprehended in that series of influences, as are the features of a figure within an outline in painting. The Secondary influences, therefore, will be found to act in abeyance to the last Primary Directions formed until the critical period is reached, as indicated in Rule IV. (*vide Supra*), or a new Primary Direction of a different nature changes the general current of affairs.

CHAPTER IV.—SECONDARY CONSIDERATIONS.

UNDER this head I direct the attention of the student to the positions of the planets forming secondary directions.

If the Moon is directed to a planet in a *cardinal sign*, the effects are proportionately sharp and sudden and soon over, though violent while they last.

In *common signs* the effects are not so accentuated, but extend over a longer period. In *fixed signs* the effects are slower in their development and more durable still.

The angular, succedent, and cadent houses are considered the same as the cardinal, common, and fixed signs.

This is no doubt the reason why persons who have cardinal signs in the first, tenth, seventh, and fourth houses, especially with planets there also, have many sudden and marked events in their lives, and are often exposed to sudden dangers. As the

Moon is frequently directed to the positions in the radix, the condition of the planets in the nativity forms an important factor in the consideration of effects.

Planets that are retrograde when directed to, seldom, if ever, produce lasting results. It will generally be observed that the affair brought into existence under such a direction falls off, and does not reach completion. I have frequently noticed this in practice, and many times have seen engagements dissolved which were performed under the good direction of the Moon to a retrograde planet. Directions never act on the body alone, but sometimes through the body, on the animal, soul, and the mind; and as often through the mind, on the soul and body. Action may be set up either in the mind or body of man, but on account of the intimate connection between the faculties of the mind or soul and their corresponding functions in the body, a reflex action is almost certain to result. Thus a cause may proceed into effect from within, outwards; or from without, inwards. Events which do not have their source or cause in ourselves arise out of the interdependence of mankind in the affairs of life, so that it will depend entirely on the relationship in which we stand to others as to whether they will be indicated in the directions formed in our horoscopes. Thus it is possible that the death of a father would not be indicated in the "directions" of the son. This would happen if there were no sympathy between them, or if the affairs of life were not altered in any way by the father's death. I mention this as I have frequently met with such cases, and experience of this kind sets the student on his guard.

These points being duly considered, the judgment of the directions affords a pleasant and beneficial exercise for the mind, and with the necessary experience, rapidly becomes reliable.

The following letter has been received from Raphael, the author of the "Guide to Astrology," referred to in this work. It is by the courtesy of the editor of *The Astrologer's Magazine* that I reproduce it here:—

To the Editor of *Fate and Fortune*.

DEAR SIR,—Steady! Steady! Where do I say that Mars *counteracts* the influence of Saturn, or that aspects by *direction* produce the same effects as aspects in the nativity. So where is the contradiction? Quite correct; the "excitement" part of my system is not altogether new, for the late G. T. F. Smith, of Cheltenham, taught my old master some of its points sixty years ago, long before Simmonite ever thought of Astrology. I do not claim absolute originality respecting it. I simply

say it is "new," inasmuch as no one has published anything like it (see page 6, vol. II. "Guide.") I will refrain from saying more until your system is further advanced.—Yours faithfully,

RAPHAEL.

P.S.—*Fate and Fortune*, p. 84, you say: "I have found the secondary directions to produce effects whenever they occur, but always subject to the primary influences in operation at the time." This is not quite clear. Do you mean by "whenever they occur," at the time they occur, or as often as they occur?

In reply to this I say:—If, "when the sun is afflicted by Saturn and Mars, the health is not so bad as if Mars were not there" in a nativity, we may reasonably infer that, as Mars does not change its nature from an electric to a magnetic, according to whether it is a radical, directional, or ephemeral significator, the rule would hold good wherever and whenever we find it to apply.

For my own part I do not concede that the constitution is helped by being doubly afflicted, even if half the affliction proceeds from Mars. I have two cases before me now, where the Moon is afflicted by both Saturn and Mars, and in both instances the natives suffered from inflammation of the lungs, brought on by a cold. By direction, at the time, the aspect to the radical malefics was repeated by the Moon. Saturn gave the cold and Mars gave the inflammation, as the nativity indicated. As to the secondary directions, I state as my experience that they produce events more or less striking (according to the primaries in force) whenever they occur, *i.e.*, as often; and necessarily *at the time* they occur also, else where would be the possibility of prediction? Raphael disagrees. On page 7 of vol. II. "Guide," he says:—"When not excited their power is *nil*, and they (the directions) pass without effect; but when excited they produce most wonderful results.

Now in 1884 I wrote to Raphael on this very subject of "excitement," giving an instance of a direction operating most powerfully, and no excitement occurring at the time. To this he replied:—"It is not always clear how these influences work, and I consider the explanation you give very feasible, and may probably account for it. I cannot account for it myself, and I have sometimes found the same difficulty you speak of. I myself am now experimenting to try and find it out, and if I succeed will let you know." Since then, cases of the same kind have accumulated, directions without attendant transits *have* operated, and again, directions with transits have *not* operated to "produce

the most wonderful results." As no revised edition of the "Guide" has since appeared, I must of course infer that Raphael cannot account for it even now, and is still experimenting.

SEPHARIAL.

(*To be continued.*)

(N.B.—Chapter I., II., and III., are re-printed from *Fate and Fortune*).

Letters to Editor.

October 9th, 1890.

DEAR SIR,—I see no reason why the astrological rules for predicting fameshould be altered, only the expressions should be changed, and instead of saying the native will be famous and make a name for himself, we should say the native has the ability to make himself famous. For I believe man to be to a great extent, a free agent, and if his nativity shows he could become famous, he would, by exercising his energy and perserverance in the right direction, no doubt become celebrated, for a man might as well be without talent as without energy. Always bearing in mind the sphere in which a person lives, for he may becomed famed in that sphere, without becoming publicly so, or he may raise himself to a higher sphere to that in which he was born, which would be equivalent. No doubt it would be a much more easy task for some to raise themselves, and come before the public, than others, according to their nativity. But however unfortunate a person's nativity may be, if they are early taught to exercise their good points, the evil may to some extent be suppressed, whereas, if the exercise of the good be neglected, the evil will have full play.—Your well wisher,

ISIS.

DEAR SIRS,—In your able article entitled "Signs of the Zodiac and their Rulers," you set off the distribution of the signs among the planets "as they have been handed down to us from ancient times." You then suggest that as ♄ and the Planetoids have been since discovered, "they should in justice have some celestial house set apart for them."

There can be no vital reason for any such change as would result from your suggestion, if carried into practice, as regards the ancient distribution of the zodiac. I have elsewhere shewn that the ancients were not ignorant of the existence of Uranus, though of course they called it otherwise, neither were they dependent upon Hipparchus for their precession of the Equinoxes,

nor to Drayton for "the Earth's third motion." All these are taught in their ancient and sacred books. As regards the planetoids between the orbits of Mars and Jupiter, to these the ancient commentaries on the Hindu Pantheon have also referred. The pregenetic "fights" of the "seven sons" are more than once mentioned. Then, as now, the Sun was held to be a central star, not a planet. It was during one of these "tugs-of-war" between the planetary spheres, that one is said to have been dismembered. But it certainly was not "Lucifer" as you suggest. The Hebrew text of Isaiah xiv. 12, reads:—"How thou art severed from the ordainers, Hilel, son of the morning; thou art thrown down to the earth, who didst cast down the bodies." Observe that Hilel, the son of the morning, is **masculine**; and the Chaldeans, Egyptians, and Persians refer to this name, Hilel, to the planet Venus in its matinal phase, wherein it is always regarded as a male, hence the bearded statues of Venus.

You are mistaken in supposing that your assertion is liable to be disputed from the standpoint of occultism. No student of genuine occultism would need to read the text twice, before observing that it was a subject which would not suffer a full explanation on exoteric lines. I can therefore only take exception to your interpretation from a literary standpoint, and refer you for the rest to the text itself.—Yours faithfully,

SEPHARIAL.

Letters, etc., held over until next month from Mars, Mercurius, Albert Dawes, M. Hickman, and others

Notes and Queries.

- 24
 1.—The Δ (or equilateral triangle) is 120° distance from point to point. If \odot is in (say) $6^\circ \Omega$, Υ in $6^\circ \uparrow$, \mathbb{H} in $6^\circ \Upsilon$, these three planets are in exact trine aspect with each other. *Note.*— \mathbb{H} or \mathbb{Q} never $\Delta \odot$, \mathbb{H} is never more than 28° from \odot , and can only form \vee and par. with \odot , \mathbb{Q} greatest elongation is 48° , she therefore can only form the \vee , \angle , and parallel with that luminary.
- 2.—The colour of the Houses has reference to *Horary Astrology only*, and *not to Nativities*, notwithstanding what any author may say. Refer to any work on Horary Astrology.
- 3.—This is purely theoretical. We cannot speak with certainty on the point. Any good work on *Astronomy* will give you the information.
- 4.—It is a vague statement, like most of the old aphorisms. If \odot is in \uparrow , \mathbb{Q} Υ , Υ is said to "dispose" or rule \odot as \uparrow is the house of Υ and if any malefic is in evil aspect, the said malefic controls or hinders the good promised by $\odot \mathbb{Q} \Upsilon$. Thanks for good wishes.
- CARACTACUS.—The scientific signs are \mathbb{H} , Π , \mathbb{Q} . We wrote you but omitted this. Thanks.

The Astrologer's Magazine.

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VOL. I. No. 5. * DECEMBER, 1890. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 5.

HOW TO READ A HOROSCOPE.

“Is it well with the child?”

THE first thing to be done is to find out from the planetary positions and aspects whether the child will live beyond infancy ; if not, it is useless to proceed further in the investigation of this or any infant nativity. What are the rules, and are they reliable? When infants die ere reaching their fourth year they are killed by “position,” that is, by the planetary positions and aspects in force at their birth, but after four years of age it must be by “direction.” Now the Moon rules the first four years of life, and therefore she becomes an important factor at this portion of life especially. The sign she is located in, her position in the map, together with the various aspects operating, must be carefully studied. Another thing, the ascending sign has a great deal to do with this matter, as it is found that some signs strengthen the constitution more than others. On this point Raphael, the author of the “Guides,” gives as the result of his experience the following, with which we entirely concur:—“Children born under ♄, ♃ and ♀, possess less vitality than those born under the other signs, and evil positions or directions are more liable to kill. ♄ rising gives danger of fits during dentition, and if the natus be evil death will result in a fit. ♀, ♃ and ♀ give good stamina, and generally strong constitutions. Next to these are ♀, ♃, ♄, and ♃, so that persons born with the fiery signs rising will thrive and live through sicknesses that would kill others born under ♄, ♃ and ♀. It is the difference in the quality or nature of the signs that causes sometimes an apparent contradiction in the science, for one child will live and be healthy with a very evil natus, and another will die with but half the amount of radical evil, **and this wholly depends on the sign ascending.** More persons are born under ♀, ♃, ♃, ♄ and ♀ than under the other signs. It may be accounted for by these

signs occupying nearly 14 hours out of the 24 in ascending, and these are all strong and vigorous signs, and hence the increase of population. This of course refers to our own latitude. As we proceed N. or S. a difference may be noted, but in strict accordance with the foregoing rules."

Ptolemy's aphorism is also to the point. He says:—"If either of the two luminaries be in an angle, and one of the malefics be either in \odot with that luminary, or else distant in longitude from each luminary in exactly equal space, so as to form the point of junction of two equal sides of a triangle, of which two sides the two luminaries form the extremities, while, at the same time, no benefic planet may partake in the configuration, and while the rulers of the luminaries may be also posited in places belonging to the malefics, the child then born will not be susceptible of nurture, but will shortly perish." An excellent example bearing out the above is given by Mr. Pearce on page 47 of the "Text Book," and is well worth studying.

James Wilson, the author of the "Dictionary," says:—"The ascendant and luminaries, free from affliction, is always considered a mark of long life and good health." This is sound, and bearing this, together with the previous remarks, in mind, we will refer to the natus under consideration on page 73, and endeavour to find out from the planetary positions and aspects, whether the native will be reared or no.

In the first place we notice Scorpio (♏) is rising, with Mars (♂), who rules the sign and who is posited therein, also ascending. We find from experience that those born with Scorpio rising are mostly strong, and it is considered a robust, lusty sign by all astrologers. This testimony, therefore, is favourable. The Moon is likewise well placed by being in the south angle in Libra (♎), well aspected, for she is in close Δ to Neptune (♆) and \times to Venus (♀), and is applying to the Δ of Mercury (☿) and Jupiter (♃). This testimony is also favourable. Neither Saturn (♄) or Mars (♂) are in aspect with the ♏ ; this is also favourable.

The only evil as regards the native's prospects of surviving the infantile stage is, the ♏ is **separating** from the \square of the Sun, and the \angle to the ascending degree; therefore we have no hesitation in saying that the native **will be reared**, as the testimonies in her favour are so strong, which entirely counteract the above evil aspects, which must be borne in mind are **separating**. We may,

however, point out that the eighth and ninth months after birth will prove an anxious time, as the ☽ will have progressed to the ♌ of ♄, followed by the ♌ to ♍, and at that period the loins, bowels, and neighbouring parts will be affected by inflammation arising from cold, and must be prepared for.

It will be noticed that the foregoing aphorism of Ptolemy as to "children not reared," does not apply to this nativity, but we judge the native's constitution and health will be somewhat affected, as the ☉, who rules the constitution, is in ☐ to the ☽ and parallel with ♄, notwithstanding the luminaries **separating**, as the effect of the ☐ will be left in the native's constitution, especially as in this case the ☽ is "hyleg," or giver of life.

(To be continued.)

The Planet Venus (♀).

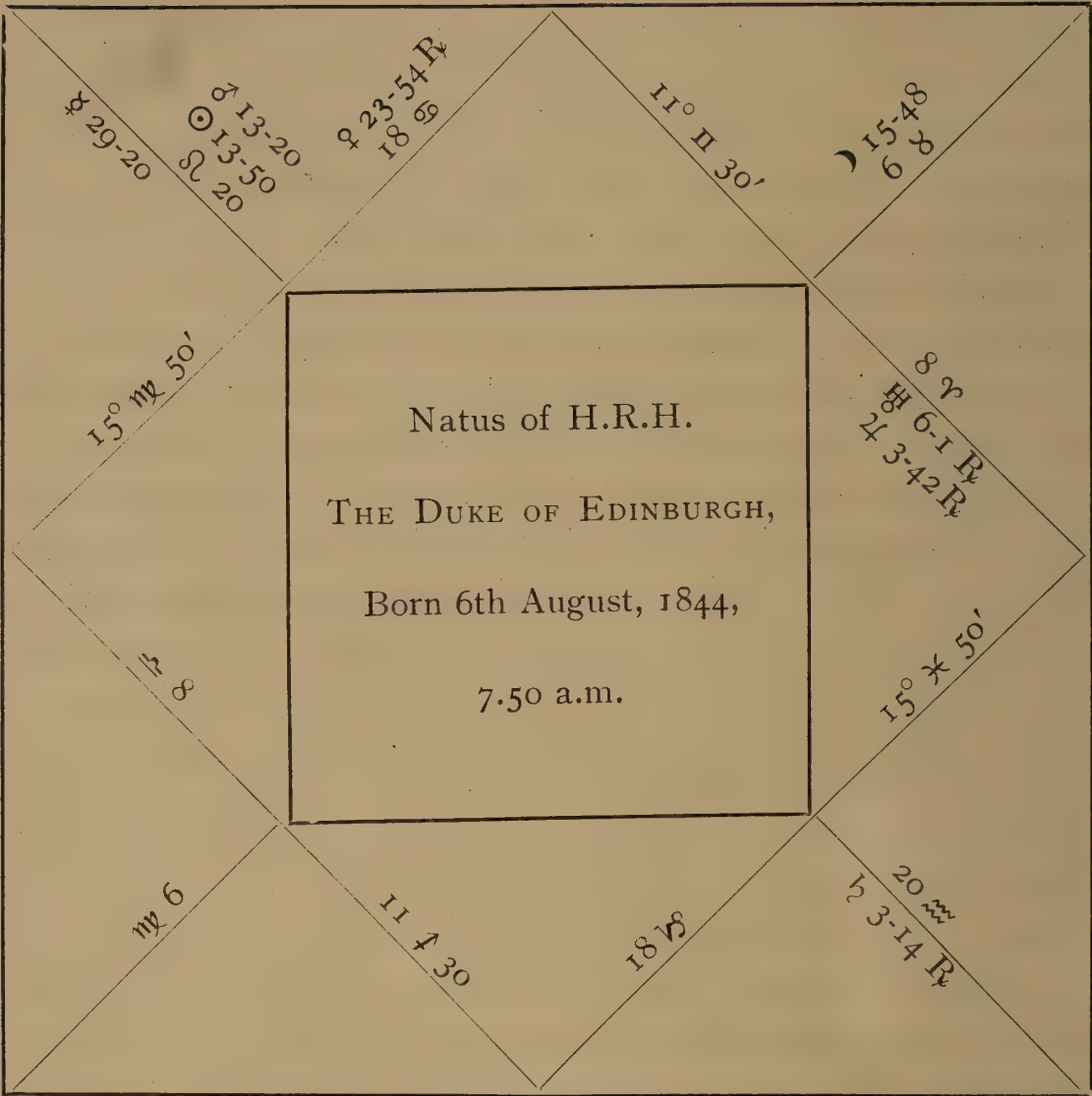
THE planet Venus is termed the lesser fortune. Some authors consider the good qualities of Venus are increased or lessened according to her aspects with the other planets, or, in other words, she is somewhat like Mercury, *i.e.*, a mutable or changeable planet. She has ♋ and ♊ assigned specially to her, and she is "exalted" in ♋. Her nature is benefic, but in a far less degree than Jupiter. A native born when Venus is in ♋ or ♊ and ascending, will (unless afflicted by the malefics) be handsome, or, I should say, good-looking, and more especially if ♊ be rising; the features will be small and more than probable a "love-dimple" (as it is termed) in the cheek, fine eyes (very bright, either blue or black), but this is modified according to aspects thrown by the other planets. Those born with Venus in the ascendant as a rule are good natured, unless Saturn throws a cross aspect to her; they care more for pleasure and amusement than labour, are apt to take things as they find them, are "fair weather" friends, not very reliable, unless Saturn is in good aspect; they are easily led, and more often than not are victims of circumstances; they generally fall into some groove congenial to their tastes and inclinations, have little foresight, thinking only of to-day, and letting to-morrow take care of itself; they patronise the arts far more than the sciences; philosophy is too deep, they do not care about delving beneath the surface to get at the gold; their faults are not great ones, they are mild, inoffensive kind of beings who generally go with the crowd, and rarely strike out a

new path for themselves. I find that Venus is well placed when she is located at birth in γ , α , ω or \times . Some artists and friends think well of her when posited in φ , but I do not, for I find that situated there and angular, she causes the native to have a very great partiality for alcoholic liquids, becoming somewhat notorious in this undesirable partiality. In my opinion the worst signs Venus can be posited are Aries (γ) and Scorpio (\mathfrak{m}), the houses of Mars. A modern author states that Mars spoils the action of Jupiter more than any other planet. I am inclined to think that Venus comes far worse off in this respect when in any aspect to Mars. The idea of the so-called friendship between Venus and Mars is "nonsensical" to my mind. The morals of those born when Venus is either in γ or \mathfrak{m} are, to say the least of it, very unsatisfactory, unless there are other very good aspects to counteract it; but still she is badly disposed when so posited. Located in the second house, unafflicted, is a testimony of satisfactory financial matters; in the third, gain by matters pertaining to this house; in the fourth, the end of life will be satisfactory; in the fifth, success in speculating (especially if the lord of the second is in good aspect to Venus and the fifth house), very fond of amusement, music and dancing, &c.; but if in the fifth in γ or \mathfrak{m} , depraved at heart, although publicly good, very vicious tastes, and inclined to be too forward with the opposite sex, but this more especially applies to females, who often get in trouble when ♀ is so posited at birth; in the seventh, a happy marriage, if matrimony is shewn in the natus a good partner; in the eighth in good aspect to ♁ , ♂ , or lords of second and fourth, a legacy; in the ninth, devout in the religion professed; in the tenth, success in life, honour, and often popularity; in the eleventh, good friends, who are reliable; in the twelfth, although nothing very special, it is a good position, as the twelfth is above the earth. Saturn in good aspect to Venus makes the native circumspect, but in ill aspect the native is very untidy. Mars, in any aspect to the "Star of love," is undesirable; I prefer to see no familiarity between these planets, although of course the good aspects are preferable to the bad ones. Jupiter's benefic aspects increase the good promised by Venus, but his evil aspects denote prodigality in matters of pleasure, &c., generally signified by her. Mercury, in aspect, appears to give much musical ability, but it greatly depends on how Mercury is aspected, and what house or houses these planets are in. The Moon, in good aspect to her,

denote one who is a favourite with the multitude, and it tends towards benefiting the health. The Sun, in good aspect to Venus, gives strength to the constitution, and, according to some writers, if the Sun applies by good aspect to Venus in the nativity of a female, and Venus is well aspected, it denotes a good husband; in a male natus, the Moon's application to her, and no ill aspects, denote a good wife. Herschel, in good aspect to Venus, bestows musical ability; if Mercury lends testimony, the native frequently becomes a composer, and if the luminaries are in good aspect, the native meets with public success. The aspects of Mercury, Venus, Moon, and Herschel give a fondness for astrology and other occult sciences, and if Saturn also aspects them, the native is persevering in the search of knowledge. Located in the fixed signs, a certain amount of determination is manifested; in the cardinal and common signs, very changeable, restless, want of firmness, but it all depends how and by what planets Venus is in aspect with. If I recollect rightly, in the natus of Zadkiel I. and Raphael I. Venus is located in the mid-heaven, the strongest position she can have. The affections are largely connected with the planet Venus, and the old saying, "Shew me your companions, and I will tell you what you are," is quite true, judging from an astrological point of view; for, according to her familiarity with the others, so will her nature be moulded, and I am of opinion that Venus plays an important part in the mind and disposition of each individual, and am confident if students notice this, they will find from experience that she influences the mind largely, notwithstanding that the writers judge the mind and disposition from the Ascendant, Moon, and Mercury; for I consider that *all* the planets have a share in the formation of the mind. I may add that some old authors mention the \square , \triangle and $\&$ of \odot and $\&$, which could only have existed in their fertile imagination. It is well to call the student's attention to these little weaknesses, for as $\&$ is never more than 48° from the \odot , she can only form the \angle , \sphericalangle and parallel with the solar orb. She is called "Lucifer" when she rises before the Sun, and sometimes "Hesperus" when she rises after the Sun. Venus shines with a brilliant bluish light, and her temperament is warm and moist.

PLEASE NOTE.—In consequence of the Christmas holidays, our January number will be published on the 20th inst.

The Horoscope of H.R.H. the Duke of Edinburgh.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	16 N 44	♂ ♂ ☐ ☾
☾	18 N 50	☐ ♂, ☐ ☉, ☐ ♄ and ♄ ✕ ♀
♄	11 N 57	
♀	14 N 17	✕ ☾
♂	17 N 40	♂ ☉ ☐ ☾
♄	0 N 5	✕ ♄ ☐ ☾ ♂ ♄
♄	20 S 2	✕ ♄ ✕ ♄
♄	1 N 42	✕ ♄ ☐ ☾

THE illustrious native, whose horoscope I now give, was born when the middle degrees of the celestial sign Virgo (♍) was ascended. Mercury (♄), who is said to be the ruler thereof, is located in the last degree of Leo (♌), cadent by being placed in twelfth house, is therefore to be considered as the native's significator.

It will be noticed that ♄ is **entirely free from aspect**; many

artists therefore consider the native is entirely free to do as he will, inasmuch as his significator is not hindered or impeded in any way, by good or evil aspects. There are several planets "essentially dignified," viz., ☉ in ♏, ☽ in ♌, ♃ in ♍; ♀ is likewise in a good fruitful sign, and ♂ in ♏ is also good. The latter planet being conjoined to the ☉, will help to strengthen the constitution, but as the ☽, who has a great deal to do with the health of the native, is afflicted by the ☉, ♂ and ♃, I judge the health unsatisfactory; but the tokens of serious accidents and a violent death in this natus are unmistakable, as the ☉ ☌ ♂ in a fiery sign, ☐ by ☽, and ☐ by ♃, the latter also being in a fiery sign, and ☿ being on the cusp of the "house of death," so near a ☐ to the hyleg (☉) is an additional testimony; it also shews there will be something very peculiar and sudden, for whatever good or evil ☿ promises, **it is always sudden and uncommon.** The parts peculiarly liable to be affected are the heart and back, viz., those ruled by ♏. It will be seen that the lord of the fourth and seventh (♃) is in ✕ to ♃ and ☌ ☿; this points to inheritance and legacies, doubtless from the father, for the fourth house has some reference to the father and his affairs.

Marriage is strongly shewn in this nativity, the ☽, in a fruitful sign, applies to a ♋ of ♃ and ☿, then to a ✕ ♀, and it is worth noting that **all** the three are retrograde.

He will have children, for though they are denied by the fifth house, they are promised by the eleventh, which is the wife's fifth, viz., the fifth from the seventh. The position of ☿ ☌ ♃ in the seventh ♋, so near cusp of eighth, I refrain from commenting on. Those interested may analyse the positions. There are **five** planets in **fixed signs**; this gives much self-will, bigotry, determination, &c. This power, **in excess**, is not good, as, if the mind is evilly inclined, natives with so many planets in fixed signs have their "pound of flesh," whatever the result may be. Had the native been obliged to work for a living, he would have pushed his way upward, ousting many better men than himself, solely because of the majority of his planets being in these fixed signs. It will also be noticed that **no planets are angular**, for ♃ and ☿, being so near cusp of eighth, may be said to have entered therein, for when a planet is within 5° of the cusp of a house, he is said to have entered into it. As common signs hold the angles, it is very doubtful whether the native will attain much public notoriety.

The Degrees of the Zodiac Symbolised.

By "CHARUBEL."

[We commend the following to the notice of our readers, as we are confident it will be found both interesting and instructive.—ED. A. M.]

- ♌ 25°.—Symbol: A Welsh harp. Equanimity; evenness of temper and great regularity of conduct; a degree of passivity; a lover of the harmonious in all things. NOTE.—*The preceding fraction of a degree bears the nature of the next complete degree.*
- ♍ 26°.—Symbol: A heron. It denotes fineness of perception, one who very keenly appreciates what may be going on around him; he cannot be apathetic under any circumstances; a sensitive person, liable to be carried to extremes. *This is a sensitive point of the Zodiac.*
- ♎ 27°.—Symbol: A Rhinocerus. Strength of body, calm courage; one who can stand unmoved on the battle-field, simply because he is incapable of fear, or of realising danger. Such an one has but one object at a time that absorbs him.
- ♏ 28°.—Symbol: A man with a crown on his head, and a spear in his hand. Dignity, valour, and humanity combined.
- ♐ 29°.—Symbol: A woman standing on the head of a serpent. Denotes great sagacity, under the guise of feminine weakness; a person of great fascinating power.
- ♑ 30°.—Symbol: A raven standing on a stone. Individuality; moroseness; avaricious; destructive or revengeful; secretive; a recluse; a misanthrope.
- ♒ 1°.—Symbol: A heart. Affectionate, confiding, unselfish; much influenced by others.
- ♓ 2°.—Symbol: A human skull. Mystical, fond of the occult; great depth of penetration; liable to melancholy,
- ♈ 3°.—Symbol: A triangle. A variety of gifts, much force of character; one who will make his mark in the world; a large brain; the moral and intellectual predominating; one who commands respect without assumption.
- ♉ 4°.—Symbol: The double triangle. Great will power; a magician.
- ♊ 5°.—Symbol: A trefoil. Faith, hope, and charity are the characteristics; a projector of new schemes for the benefit of the race.

- m 6°.—Symbol: A monster with two faces, like the ancient Janus. Duplicity and deception; a slanderer.
 „ 7°.—Symbol: A naked boy, crown on his head, a sceptre in his hand. Innocency, combined with great native dignity and promise of future greatness.
 „ 8°.—Symbol: A comet (like the one in 1882). Waywardness and eccentricity; but will do some *great* deed in his life.
 „ 9°.—Symbol: A sheaf of corn. A practical benefactor of the race; a good member of society.
 „ 10°.—Symbol: A mariner's compass. Great intuition; fond of secret studies; one who will make discoveries.
 „ 11°.—Symbol: A lamb at a distance from its dame, but looking towards her. One with strong filial affections; cannot be happy without one to love or to cling to.
 „ 12°.—Symbol: A bull pawing up the earth. A person who will have his own way; his anger is lasting.
 „ 13°.—Symbol: A fox sitting on his haunches. Denotes one who is ever on selfish ends; makes a good strategist.
 „ 14°.—Symbol: A dove. Innocent and harmless; much *moral* courage: one who thinks and acts from the heart more than from the head; a true friend; a constant lover.

(*To be continued*).

Notes and Queries.

ALBERT DAWES.—You have omitted ♀ from the map you send. You did not enclose your address, or we should have written you. Kindly send it, we will then return the map for completion.

W. TOWNEND.—Thanks for letter, etc. In the case you name we should judge both ♀ and ♂ would jointly bear rule, but as ♀ is in m, ♂ ♂, we should give ♂ the honour. ☿ in tenth in **any sign** causes sudden changes when directed to, but we have not had sufficient evidence before us to cause **us** to assign ☿ to ♊. Each must act according to their individual experience, and judge by results.

RENÉ.—We have never heard of the astrological problem you name. We shall have lessons on Mundane Astrology in our columns by and by, but you will find information on the subject in Lilly's Astrology. We believe in Dariot also. It is also mentioned in a "Plea for Urania." Vol. I of "Text Book," by Pearce contains all you require. We have two copies of it to dispose of.

GEO. SMITH.—Thanks for compliments. An article will shortly appear on the mind, so that will explain what you ask about. Astro Phrenology will not be forgotten. All in due time.

The Horoscope :

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE ;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY

IS GIVEN.

BY "SEPHARIAL."

CHAPTER V.

EXAMPLE OF DIRECTING

THE arc of direction for the accession of Queen Victoria to the throne, measures to 18 years and 27 days of her age, *i.e.*, 20th June, 1837. This corresponds to June 11th, 1819, on which day we find the primary directions in force to be as follows:

1835—9th June, 1819—☉ P Δ 4 P—☉ P * ♄ R.

1837—11th June, 1819—Critical year.

1839—13th June, 1819—☉ R ♄ ♀ P.

NOTE.—Mercury is a malefic in this horoscope as it is in close ☊ to ☿ and ∠ ♃, without assistance.

Here we find the critical year has just been attained. The secondary directions, which for this event measure to 11th June, 1819, at 5.45 a.m., will therefore be free to act either for good or evil, as they may be formed.

Following the rules given in Chap. II., p. 88, of this magazine, it will be seen that the following influences were in operation.

1837 May. ☽ Δ ♄ P—☽ * ♃ R.

June. ☽ ♄ M.C.—☽ * ♃ P.

July. ☽ Δ ☉ R—☽ Δ Asc.—☽ ☊ ♄ P.

Aug. ☽ Δ ☽ R.

Important *changes* of an advantageous nature, with *honours*, and some *feverish excitement* would naturally arise out of these influences, and could well have been predicted by the astrologer. The event was a good one, as the directions show, and as facts have proved.

The arc for the Prince of Wales' illness in November and December, 1871, measures to 30 years, *i.e.*, 30 days after birth, which gives 9th Dec., 1841, as the day of direction. The primary influences in operation at the time are

1870—8th Dec., 1841—☉ P par ♃ P.

1873—11th ,, ,, —☉ P * ♀ R.

and the influence therefore proceeds from Saturn in evil position with the Sun, since the critical period was not yet reached.

The secondary arc measures to 9th Dec., 1841, at 10.37 a.m. The following influences then obtain

1871 Oct. ☽ ☐ ♄ P.

Nov. ☽ ∠ ♃ R—☽ ∠ Asc.

Dec. ☽ ☐ ♃ P.

Here are no less than four evil directions coming up to the period of the event. Both ♃ and ♃ are electric and fever-producing planets, and the ascendant is a fiery sign; while in December, when the Prince's life was despaired of, Mars was in exact direction with the Moon from Aquarius which rules the *blood*, and this produced the climax, which effect was helped by the new moon in December, which fell on the asc. in conjunction with ♃ and ♀ in the radix.

Examples might be given indefinitely, but practice will supply them readily enough. The system I am now putting forward is far easier of application than any which has so far appeared I believe, and as productive of results in practice; the labour attached to it being simple, brief, and straightforward. These are advantages which will readily commend themselves to the student.

CHAPTER VI.

EFFECTS OF DIRECTIONS.

Primary Directions have a general signification extending over the period of their operation. They are of primary consideration in judging of the affairs of life; as, although their influence is brought to a climax whenever the secondary directions agree with them in nature, yet they will be found to exercise a continuous influence for good or evil as long as they are in operation; when evil, suppressing good secondary directions, and increasing the action of evil ones; and when good, suppressing the evil denoted by secondary influences, and enhancing the good.

Secondary Directions have a particular significance with regard to the exact time of events. They operate in harmony with the primary directions according to the rules already laid down in the chapter entitled *Primary Considerations*, and *always* produce results when complete, though in a variable degree determined by the said "Primary Considerations."

In judging of their effects, notice the *sign* in which that planet is to which the moon is directed, and also the *house* in which it is posited at the time of direction.

Effects will proceed from such persons and affairs as are indicated by this significator and the house it is in.

It is therefore necessary to know the description of the persons denoted by the planets in the various signs, and also the signification of the different houses.

N.B.—When a planet is within five degrees of the cusp of a house, it will generally operate as if it were *in* that house. This is due to what is called the “orb” of a planet.

Observe that Mercury is interchangeable in its nature, and *in direction* will act according to the nature of that planet to which it is in closest aspect at birth. This is why Mercury is often a very important significator. If it be not in aspect to a planet at birth, then the ruler of the sign ♄ is in, will impress it with its nature. It is sufficient to say Mercury is “unstable” in its signification. The rest must be a matter of judgment and individual experience.

In conclusion, I offer a few remarks for the general guidance of the judgment on the effects of directions :

1. Never lose sight of the radical figure and its potentialities. Remember that it is the root in earth from which the tree of life grows. Its development, foliage, efflorescence, and fruitage proceed thence.

2. Give due regard to the environment under which this growth is going on. What you may say of a person who is born into a prosperous environment would not hold good to the same extent in the case of one born under the very lash of tyranny and oppression. These are disparities which must be referred to antenatal causes reaching back one cannot say how far.

3. If the Radix does not promise fortune, no directions will permanently secure it to the native.

4. If the constitution is a good one, do not conclude that the first attacks made upon it will be fatal.

5. Do not founder on the rock of fatalism. The science, as we know it, does not support the doctrine of necessity.

6. Consider well the import of the Radix, the primaries in operation, the strength of the aspect, and the condition of the planet to which the Moon is directed ; and thus estimate the *power* of a direction before predicting what effects *may* follow or attend its formation.

(To be continued).

Mundane Astrology.

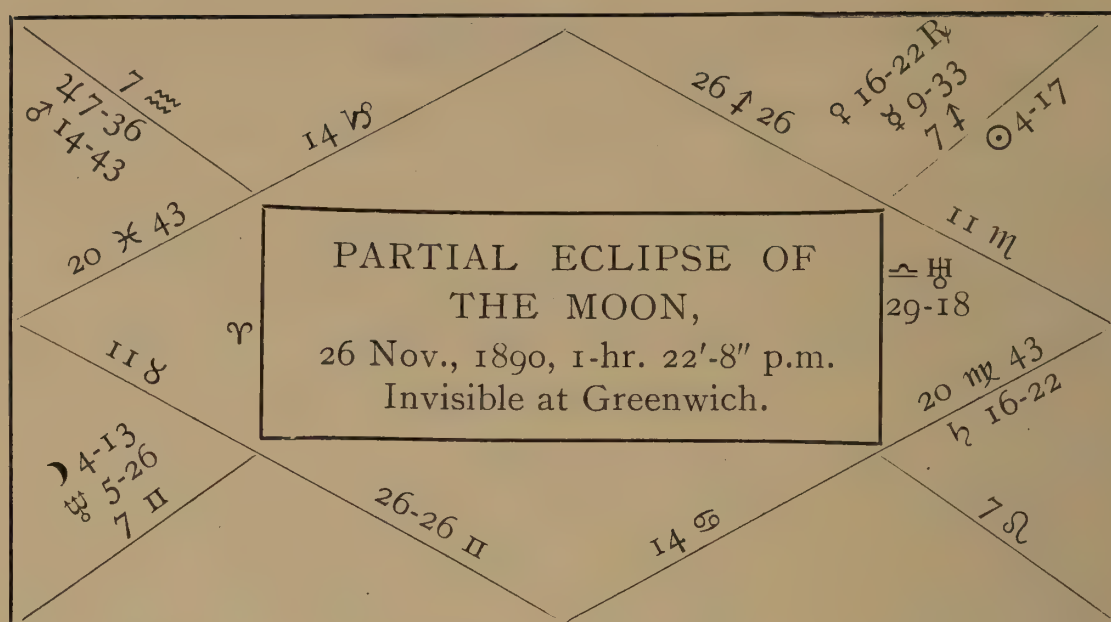


THIS eclipse will be visible in Australia and New Zealand, and will therefore principally affect those lands. At London the eclipse is in the second house, the ☉ being lord of the M.C. and in ☐ to ♄. This brings trouble upon the ruling powers, and affects the revenue injuriously. Venus, lady of ascendant in the second, would seem to show benefit to the revenue and trade, but being retrograde and opposed by ♄, she cannot do much good. Saturn, on the cusp of the eleventh, in square to ☉, his house being intercepted in the third, brings trouble on the Government and the Commons in connection with the post-office, or matters ruled by the third. Those who oppose the Government will reap some benefit. Unexpected changes will occur in connection with the post-office and railways. Some prominent person may die. There will be an unsettled and discontented feeling in the land, and since ♄ is in ☐ to ♄, the discontent will fall on the House of Commons. With ♄ in the fourth, some employment may be found for the poverty-stricken and discontented.

An eclipse of the Sun in the third decanate of Sagittarius brings misfortune upon armies and horses.

The rule of the eclipse is for five years.

It occurs very close to ♄ in the Queen's seventh house, and may bring her loss of friends or relations as the last one in June did. To the Prince of Wales it brings good, but not unaccompanied by evil. It falls on Lord Salisbury's ♂ and in 8 to his ♀, but on Mr. Gladstone's ♀.



As this eclipse is so small, only one five-hundredth part of the Moon's face being obscured, and *as it is invisible at Greenwich, this figure cannot be of great importance.* Nevertheless it may be slightly significant, and therefore worth examining.

♄ appears to be the most important of the planets, being within orbs of the cusp of the seventh, signifying bad news from abroad, trouble and difficulty. Being lord of the twelfth, the trouble may relate to things ruled by that house. Our foreign trade may suffer, and evil rumours will be abroad concerning England. Women will suffer.

The third and ninth houses suffer from the eclipse, signifying accidents by sea and land, and some excitement in connection with religion or literature.

Eclipses in the airy triplicity bring "scarcity, pestilence and tempests." An eclipse of the Moon in the first decanate of Gemini threatens "incursion and rapine of armies."

The position of Jupiter and Mars brings benefit for prisoners, but excitement and some danger in regard to things ruled by the twelfth house.

Saturn on the seventh, and Venus in the ninth in square, may bring some scandal into the law courts.

The effects of the eclipse, such as they are, last for four and a half months.

Ω.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

[We offer no apology for reprinting the above, which is extracted from Ashmand's translation, a work that has become very scarce. All students should have a knowledge of these aphorisms, and we trust that they will be found acceptable and useful to all our readers.—Ed. *A. M.*]

1. Judgment must be regulated by thyself as well as by the science, for it is not possible that particular forms of events should be declared by any person, however scientific, since the understanding conceives only a general idea of some sensible event, and not its particular form. It is, therefore, necessary for him who practices herein to adopt inference. Those only who are inspired by the Deity can predict particulars.

2. When an enquirer shall make mature search into an expected event, there will be found no material difference between the event itself and his idea of it.

3. Whosoever may be adapted to any particular event or pursuit will assuredly have the star indicative thereof very potent in his nativity.

4. A mind apt in knowledge will discover truth more readily than one practiced in the highest branches of science.

5. A skilful person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects before they arrive.

6. It is advantageous to make choice of days and hours at a time well constituted by the nativity. Should the time be adverse, the choice will in no respect avail, however favorable an issue it may chance to promise.

7. The mingled influence of the stars can be understood by no one who has not previously acquired knowledge of the combinations and varieties existing in nature.

8. A sagacious mind improves the operation of the heavens, as a skilful farmer by cultivation improves nature.

9. In their generation and corruption forms are influenced by the celestial forms, of which the framers of talismans consequently avail themselves, by observing the ingresses of the stars thereupon.

10. In the election of days and hours, make use of the malefics to the same moderate extent as the skilful physician would use poisons in order to perform cures.

11. A day and hour are not to be elected until the quality of the object proposed be known.

12. Love and hatred prohibit the true accomplishment of judgments; and, inasmuch as they lessen the most important, so likewise they magnify the most trivial things.

13. In every indication made by the constitution of the heavens, secondary stars, whether auxiliary or injurious thereto, are also to be used.

14. The astrologer will be entangled in a labyrinth of error, when the seventh house and its lord be afflicted.

(To be continued.)

Wanted—An Astrological Society.

UNDER this heading, Raphael, in his Almanac for 1891, very tersely points out the use such a Society would be, and his remarks on the subject are good; he finishes by saying, that “Were a Society formed on the lines suggested, he would subscribe in no niggardly spirit to its funds.” This is business-like.

A Society such as he suggests would be most desirable. The system of examinations should weed out those “soi disant” professors who barely know the rudiments and who bring disgrace on the science by their predictions, the consequence being the public fight rather shyly against Astrology.

We should very much like to see such a Society formed, but we have grave doubts whether it will ever exist, except on paper, at all events for some years to come. The majority of astrologers and students are divided, one portion who use and practice the system generally known as Zadkiel’s (Ptolemaic and Placidian), and the others that advocated by Raphael. In the “directional” part these systems are antagonistic, and until this matter be definitely settled, it is, to our mind, impossible for such a Society to expect to be a permanent one. Take an examination case for example—A student being given a natus is asked to work out the directions; were it that of a female, and ☉ in 10th house, the disciple of Zadkiel would give the ☉ the office of hyleg, and were

Raphael or a disciple of his the examiner, he would naturally disqualify the candidate, as he (Raphael), does *not* consider ☉ hyleg for a female. The only way in a case of this kind would be to get say a dozen of the leading astrologers to meet and thoroughly test the two systems by a few important natii, where the exact time of birth is known, and so get at the truth, and put an end to the bickering that goes on between the chiefs of the two systems. Until this be done, no Astrological Society will succeed, at least that is our opinion, and if these chiefs desire truth, and have the interest of *pure* astrology at heart, they should hesitate no longer, but with the love of truth before them meet, examine, and settle definitely these differences of opinion, avoiding all past personalities, being solely actuated by a love of truth.

A word to students. Form small societies amongst yourselves. Say three friends in a village or town are studying the science, they should meet once a week punctually at a given time and examine some figure (either a natus or an horary one), which is submitted by one of them who knows the particulars of it. The figure should be given to each member the previous week, for the purpose of private study, so that they might come prepared with the result of their investigations. Their judgments could then be confirmed or disputed at the meeting, and any point at issue closely gone into. For a larger meeting a "blackboard" would be necessary, but it is always advisable for each member to have a copy of the figure to be discussed.

Our Book of Maps, containing fifty, with three pages for delineation of each figure, as a work for ready reference would be found most useful (see advt. on cover), for this purpose, and by this means students will have a record of *facts*, from experience, which is the only sure guide. Should a point of dispute not be satisfactorily solved, we should have pleasure in inserting the query in our columns for the benefit of all students, and thus get the matter settled. Students are invited to ask questions through our pages, and are invited to answer, either direct or through our columns, but both questions and answers should be concise and to the point, for obvious reasons.

We shall be pleased to hear that some of these small societies are in course of formation, as, when the time comes, they may all be amalgamated into one large society, and publicly advocate the knowledge of the truths of Astrology.

Astro-Meteorology.

THE following are the weather predictions for the month of December:—

Dec.	1.—	☾	6	♊	1.	Showery, warm (☉ * ♃).
„	2.—	„	17	„	56.	Showery (♀ * ♂).
„	3.—	„	29	„	48.	Misty.
„	4.—	„	11	♊	41.	Very cold rain (☉ ♂ ♀).
„	5.—	„	23	„	40.	Cold rain (☉ Par. ♀).
„	6.—	„	5	♌	49.	Finer.
„	☉.—	„	18	„	13.	Very cold. (♀ * ♃)
„	8.—	„	0	♍	56.	Bleak winds, bright intervals. }
„	9.—	„	14	„	0.	Showers. (☉ ☐ ♅)
„	10.—	„	25	„	19.	Rain and wind (♄ enters ♍).
„	11.—	„	11	♎	12.	Finer (♂, an evening star).
„	12.—	„	25	„	19.	Frosty (new moon 3.11 a.m.)
„	13.—	„	9	♏	40.	Frosty.
„	☉.—	„	24	„	10.	Dry winds.
„	15.—	„	8	♐	44.	Warmer.
„	16.—	„	23	„	16.	Windy.
„	17.—	„	7	♑	40.	Changeable.
„	18.—	„	21	„	54.	Cold rain.
„	19.—	„	5	♒	54.	Finer (♃, an evening star).
„	20.—	„	19	„	40.	Windy, changeable.
„	☉.—	„	3	♓	12.	Fine, downfall.
„	22.—	„	16	„	30.	Very rough.
„	23.—	„	29	„	35.	Boisterous { ♀ ♂ ♄ }
„	24.—	„	12	♈	27.	Changeable { ♂ ☐ ♄ }
„	25.—	„	25	„	7.	Fair { ♀ ☐ ♂ }
„	26.—	„	7	♉	36.	Unsettled (full moon 6 a.m.)
„	27.—	„	19	„	54.	Fairer.
„	☉.—	„	2	♊	2.	Warmer.
„	29.—	„	14	„	2.	Unsettled.
„	30.—	„	25	„	57.	Windy (♅ a morning star).
„	31.—	„	7	♋	48.	Stormy.

This will be a very unsettled and wet month. Raw cold, 7, 8 and 9; very rough, 22 till 26. Students should note ♀ ☐ ♂ ♂ ♄ on 24th.

GEMINI, Watford.

The Planetary Aspects.

(CONTINUED.)

BY ♊.

THE **Third Series** is radically different. Both the first and second relate mainly to our outward life, and affect our interior nature only indirectly. The third series reverses this order, being directly good psychically, but having only an indirect influence on mundane matters. They may be regarded as the quintessence of the first, somewhat in the same way that ♄ is the quintessence of ♀, their natures having something in common, only acting largely on different planes of being. The third

series is founded on the number 12, which is the number of completion and of the theocratic rule on this earth; 144 is its grand climateric. These angles denote good, but our conditions of life in this world are not such as to enable us to realise it fully; they pertain to a state of being not yet fully made manifest. But the angles may be studied from a different point of view. If a straight line be taken for base, and upon it another line be erected, it will form two angles with the first, a smaller acute and a larger obtuse angle; and as the line is raised the smaller angle grows larger, and the larger smaller, until the vertical position is reached, when the two become equal, 90 degrees each; and the two added together, the smaller and the larger, always make 180. The aspects can thus be arranged in pairs, any one pair together forming half a circle. Starting with the vertical position we have:—90 and 90, 72 and 108, 60 and 120, 45 and 135, 36 and 144, 30 and 150; but this arrangement leaves 18 and 24 without any complementary numbers. Why is this? When arranged in pairs like this, the smaller angle has always and necessarily a larger one as its complement, and the two are similar, although not necessarily exactly the same in effect. When the Sun is 120 degrees from Mars, it is 60 degrees from the opposition of Mars, and if the latter be moved through half the circle, it will then be 60 degrees from the Sun. Both these positions have power, and they are similar in effect; indeed this seems a necessary consequence of their position. When the Sun is 18 degrees from Mars it is 162 degrees from the opposition of Mars, and if either be moved through half a circle, they will then be separated by 162 degrees. Is it, then, possible for 18 degrees to have effect, and 162 to have none? I think not. I have put the question to Charubel—whether 162 and 156 degrees (the complementary angles of 18 and 24 degrees) have any effect, and he tells me their nature is generally the same as the members of the third series; that is to say, their influence is of an indirect character as pertaining to matters of a mundane nature, but directly good in matters of a spiritual or transcendental character. The reader will see they resemble the third series in being divisible by six.

I have said that I am rather doubtful as to the propriety of including 150 as a member of the first series. If it is relegated to the third series, then the first two series together will make up the mystic number seven, four evil and three good; and there is all the more temptation for us to do this, as these seven were the

only aspects considered by Ptolemy. Then the four evil might be held to correspond with the four lower principles in man, and the three good with the higher triad. The seven might also be made to correspond with the seven notes of the musical scale; indeed it might not be impossible to identify them individually. Whether this would be incorrect or no I do not know, for, on the other hand, if 150 be included in the first series, there will then be eight members, which will pair off with the same number in the third series. I must leave the matter in doubt at present, for it is by no means improbable that there may be many other aspects not generally known which would have to be included.

♋ (LEO).

The "Signs of the Times."

IT is no uncommon thing nowadays, on glancing through a newspaper or periodical, to find reference made to Astrology, generally derogatory by the way; yet it is even satisfactory to have *adverse criticism rather than none*, for it does not necessarily follow that the readers of the various newspapers, etc., are entirely in accord with the views laid down by the various writers; on the contrary, this adverse criticism often causes the thinking readers to get hold of some work on Astrology and find out for themselves if the unkind remarks of the various critics are true or false, the result being that in every case where those whose opinion is neutral have studied the science, have become firm believers in its truths.

The *Daily News* frequently has something to say about it; the spiritualistic papers, *Light* and the *Medium*, etc., are naturally favorable to it; whilst *Pearson's Weekly* a comparatively young arrival in the ranks of periodicals, is publishing horoscopes of various children, which by the way are cast by an esteemed correspondent of ours, thereby striking out an original path which has been overlooked by its contemporaries; the *People* newspaper have also noticed the science. Now this is most satisfactory; truth will come out despite all efforts to crush it, and it goes to prove that there is a great wave of thought spreading throughout England that will cause the once despised occult sciences, of which Astrology is the most notable, to re-assert themselves and take their rightful place in the midst of the more modern ones.

The planet Herschel enters the occult sign Scorpio on the 10th instant, and we are confident that during ♄ stay in that sign, Astrology as well as the other mystic sciences will come to the front and will be received as facts and not myths, as many wise-acres seem to think they are.

Letters to Editor.

BERKSHIRE, Oct. 13th, 1890.

GENTLEMEN,—As you are requesting students to note the influences of ♄ and ♀, I think it may not be out of place to make a few remarks as far as their influence affected the native whose natus is now given:—

M.C. 10° ♄, Asc. 7°40' ♄—☉ 25°8' ♄—☽ 25°11' ♄—♁ 11°18' ♄—♀ 11°37' ♄—♂ 21°7' ♄—♃ 22°52' ♄—♅ 17°57' ♄—♁ 21°51' ♄ R—♄ 3°41' ♄.

You will see by the horoscope that at birth the ☽ and ♄ are placed in ♄ (ruling the head), ♀ is in the 9th in ♄, the ☽ is placed between the planets ♄ and ♀, and ♁ rules the 6th, the house of sickness.

From (I may say) birth the native was afflicted with a peculiar disorder. I will briefly give the particulars. At night before going to bed he would complain of pains in the head, sleep would come, but before any length of time, he would wake in a profuse perspiration, frightened and raving about the objects seen, such as anyone would behold in a hideous nightmare, or worse, if possible. This state of things would continue (although the native remained awake) throughout the night, and the doctors were of no avail, it continued until the native was a little over seven years old, and then after one of the most severe paroxysms left him.

Let us examine the aspects formed by the ☽ on the 7th birthday. At 11.15 p.m., seven days after birth, the ☽ longitude was 21° 56' ♄ ♄ in the radix, and almost ☐ to her own place.

♀ ruler of ascendant and 8th had progressed to ♂ ♀ R. and ♂ ♂ R., and had not ♅, ruler of the 4th, been ✕ to ♀ at the time, I think it would have terminated fatally.

I think that under the circumstances (♄ having only just progressed through ♁), we should assign ♁ to ♄. According to the old writers ♁ is allotted to ♃, but ♃ in this nativity is not evilly aspected by any planet.

Trusting that every seeker after truth will endeavour to throw light on these two mysterious planets, and hoping I have not intruded too much on your valuable time.—I am, gentlemen, yours faithfully,

TELVIGHEE.

LONDON.

DEAR SIRS,—In the September number of *Fate and Fortune* I endeavoured in a little article called the **Two Zodiacs**, to show that the precession of the “fixed stars” and constellations through the Zodiac, does not in any way affect the judgment which is based by the astrologer on an intellectual conception of a permanent Zodiac, beginning with Aries and ending with Pisces, just as it did thousands of years ago, as shown by the Sayana System of Hindu Astrology.

In support of what I there said, I reproduce here a few lines from a letter of Stratford Packington, a well-known Australian Astrologer. He says:—

"I find as the result of a large practice here, that the same rules apply in the judgment of nativities for this hemisphere, as in the northern; hence it seems that Zodiac **alone** affects nativities, and not the whole ambient as laid down by Ptolemy."

Having had a good deal of experience with horoscopes for southern latitudes, I am able to confirm this statement. Sooner or later the modern astrologer will come to the conclusion that this apparently arbitrary division of the Ecliptic is based upon a certain occult law having reference to a vast cycle of time, of which the mundane, and even the solar years, is but a type upon a smaller scale. There is nothing in the nature of the stars constituting or included within these "signs," to lead one to understand why certain planets are said to rule certain signs, but the arrangement is based in the same law of cyclic evolution at which I hint, and if the ancient sages who were responsible for the first teaching of these astrological principles, reserved to themselves the reasons which guided them in this division of the signs among the planets, I think we may safely affirm from experience, that "wisdom is justified of her children," even in this.

May I be permitted this opportunity of expressing my entire approval of and concurrence with the views of "Isis," on the subject of astral influences and free-will, as presented in his pertinent letter of Oct. 9th. I hope to deal elsewhere in your columns with the subject of "Free-will and Karma as related to Horoscopy."—Yours fraternally,

SEPHARIAL.

October 14th, 1890.

DEAR SIR,—I write to make a suggestion which I think would do a good service to the Science of Astrology.

It is that a system of examinations be commenced.

At first, as a trial, I should propose that Genethliacal Astrology **only** be taken.

A prospectus of what would be required of the student might appear in your journal, and then, when a student thinks himself sufficiently advanced in the science, so as to undergo the examination, he might write up to your journal, enclosing fee (to be fixed by Examiners, and published in journal along with prospectus), and in return receive a series of questions, which, if possible, he would answer and return to Examiners.

Then, if the Examiners considered the papers sufficiently correct, a certificate to same should be returned to student.

I think this would meet with the approval of every student. It would not be expensive to either party, and the certificate would be there to show that the student understood a little of what he was doing.—Yours, etc.,

RENÉ.

DEAR SIR,—“Sepharial” is perverse. I repeat that “the Sun afflicted by ♃ and ♂ the health (not the duration of life) is not so bad as if ♂ were not there,” and I maintain that this is the actual case, whether Mars be electric, magnetic, or whatever he may be, but “Sepharial” cites two cases wherein the **Moon** was afflicted by ♃ and ♂. Is the Sun the Moon, or the Moon the Sun? So where is the analogy?

The same writer quotes from a letter of mine some years ago respecting the “excitement” theory, and cases in which it is not **prominently** present. In reply, I regret to say I have not discovered what I was then searching for, viz: why some directions fall out like a thunderclap, and others pass with little or no effect; but if “Sepharial” will read the preface to Vol. II. *Guide*, he will see I do not claim “perfection” for the system, but simply maintain that it is more accurate and reliable than the old Placidian method, and I think so still.—Yours faithfully,

RAPHAEL.

P.S.—May I ask “Sepharial” if the aspects of “planets to planets” are to be reckoned as **Primary** or **Secondary**, or are they **nil** in this new system?

The Part of Fortune and the Dragon's Head and Tail.

AS most of our readers have gathered from our remarks anent the above, that we have no faith in their efficacy. It is not our desire to lay down the law and say that no one else should notice them; we shall therefore be glad of the opinion of students as to the value in nativities or directions of ♁♁ and ⊕.

Not being bigoted, we are quite prepared to welcome them back to the fold if evidence in their favor merits it.

Held over till next month for want of space, “Herschel's Influence” and “The Planet Neptune.”

THE MILKY WAY.—The Lancashire peasants, in some districts, still believe the “Milky Way” to be the path by which departed souls enter heaven.

It is stated that the new Catholic University at Washington, D.C., is to have a fully equipped astronomical observatory, which will be placed under the charge of Father G. Searle, the discoverer of Pandora (No. 55) in 1858.

A Marvellous Astrologer.

“**K**ATTERFELTO with his air on end” at his own wonders appears to have been but a feeble personage compared with the Hindu astrologer Pundet Kashmath Jotish Vidyaratua of Jhind in the Punjab, who has arrived in Calcutta, and is creating no little commotion in that city. It may interest some people to know that this great man is a Jaghirder of the Maharajah of Jhurd and Jodhpore, and is possessed of immense wealth. Like some other marvellous persons much nearer to our shores, he professes to take no money or presents from anybody, though he is said to be a man of great learning, and holds certificates to his proficiency in astrology from numerous princes, potentates, and ministers. The most wonderful thing to which these exalted persons testify is that the astrologer with the unreasonably large allowance of names “can tell a man’s present, past, and future, by merely looking in his face.” A political officer in his testimonial says: “He told me Sindia would die at a certain date, which really came to pass.” Another testimonial, signed by thirty-six Europeans and Indians, says: “We thoroughly examined him, and in spite of our prejudice against any such knowledge and experience of life, he is the only astrologer worthy of praise. We put him questions, and he wrote them down before we spoke them out.” He intends to establish a college of astrology in India very shortly. The additional information that “the Star of Astrology” is daily besieged by visitors in Calcutta seems, after this, really superfluous.—*Daily News*.

The second of the asteroids discovered by M. Charlois recently, and known as 298, may prove to be Aschera (No. 214).

Dr. Palisa, of Vienna, discovered another small planet on the 17th ult. It will reckon as 295, and is his seventy-third.

Prof. Schiaparelli concluded some time ago that Mercury rotates on his axis in about the same time as he revolves round the sun. From observations he has made, he finds the same law, if it is a law, for Venus.

FOR SALE.—Oxley’s Brass Planisphere, with Scale of Equatorial Degrees and Declinations; Steel Rule Equatorial Scale, with complete set of Brass Curves, &c., and Drawing Board, with Oxley’s “Gem of the Astral Sciences,” with improved formula, &c., &c.—Address, EDITOR.

The Astrologer's Magazine.

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VOL. I. No. 6. * JANUARY, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 6.

HOW TO JUDGE AN HOROSCOPE.

THE next thing to consider is the native's financial prospects. In judging this, chief regard must be paid to Jupiter, where he is located (*i.e.*, in what zodiacal sign and mundane house). If Jupiter is afflicted by Saturn, it is a poor testimony of financial success, no matter in what house Jupiter may be posited in; Mars in any aspect to ♃ causes prodigality and wastefulness. The luminaries in evil aspect to Jupiter, extravagance. Venus in **evil** aspect, wasteful and careless; the same remark applies to Herschel, but if the Sun and Moon are in good aspect to Jupiter and free from the aspects of the malefics, it is a sure testimony of worldly prosperity, especially if Jupiter is in the second and in trine to the Moon from the tenth house. Another satisfactory testimony is, if the majority of the planets are **rising**, and the Sun, Moon, Jupiter and Venus unafflicted, the more planets **essentially** and **accidentally** dignified the better. The foregoing must be especially noticed when judging this important point, but as these remarks are general, we must go closer into the matter to get to particulars, as very few of us have Jupiter in the second Δ to Moon from tenth house.

Note what sign is on the cusp of the second house; whatever planet is the ruler thereof, will become the native's significator of wealth, and according to the sign, house and aspects he holds, so will the native's worldly fortune be; if the rulers of the second and the tenth house are harmoniously configured, it is an additional testimony; the lord of the second in the tenth well aspected the same; the ruler of the second in the fifth, in good aspect to the ruler thereof, distinct gain by speculation, the nature of which can be learned from the sign on the fifth, its lord, the house he occupies and the planets he aspects, together with the planet that may be tenanted the fifth house.

We shall now proceed to apply the foregoing to our example nativity under consideration, which will be found on page 73. As

we remarked on page 76, Sagittarius being on the cusp of the second house, Jupiter being lord thereof, is to be **primarily considered as the significator of wealth** in this case; but, as the sign Capricorn is “intercepted” in the second house, Saturn, who is lord of the sign, must be also considered as a **secondary significator** of wealth. Jupiter is posited in Aquarius, a scientific sign in the third house, in **trine** to **Mercury** (a scientific planet in a scientific sign); Virgo, a scientific sign, is likewise on the cusp of the midheaven, said to be ruled by Mercury. Mercury, being a convertible planet, is aspected by a Δ from Jupiter, but at the same time is in \square to Uranus, therefore he partakes of the good qualities of Jupiter and the evil nature of Uranus; and it is well to note that Uranus is in a scientific sign also, therefore from this weighty testimony we come to the conclusion that the native’s financial success will be derived from **scientific affairs**, and as Jupiter is in a fixed sign, it will be permanent. The native will, however, experience hindrances in consequence of **Jupiter being retrograde**, but it must be noticed that the **Moon is applying** to a **trine of Jupiter**, which is further testimony of success, and as the Moon is going into the “house of friends,” the native will receive great help from that quarter; and it is well to point out that the Moon is also in a scientific sign, going to a good aspect of the ruler of the second. Saturn, the secondary significator of wealth in this case, is virtually in Virgo, being only fourteen minutes from the beginning of it; he is in sextile to the Sun, and although there is a slight check by the square of Saturn to Mars (causing the native to be rather hasty and hot-headed), it will not materially affect the worldly prosperity foreshadowed, but will act in other ways that will be considered in other portions of the figure.

Another testimony of the pluck and determination the native will manifest in the desire for wealth is: Mars, her significator, is rising in his own fixed sign Scorpio, and Jupiter is also rising in a fixed sign, showing the native will succeed in obtaining a very good share of this world’s goods.

THE KING OF THE NETHERLANDS.—Raphael, in his notes on the November lunation, wrote that Uranus “on the cusp of the eighth, points to some terribly sudden deaths, chiefly of great and learned men, or those in authority.” This has been followed by the death of the King of Holland, which took place at 6.45 a.m. on Nov. 23. On that day the Moon was in opposition to Uranus.

and ♀ in 8 on the tenth cusp, whilst ♂ is in 8 in ninth). The native will therefore be notable for matters signified by the ninth house, together with the other houses which hold these notable signs. ♄ is posited in ♍ in the ninth house (religion). The native's views on religion are therefore like ♄, peculiar and unorthodox. ♃, who rules the ascending sign, is the native's significator. It will also be seen that a sign influenced by ♃ is "intercepted" in the tenth house (honor, reputation, &c.), and as a sign ruled by ♃ is on the second cusp, his natural inclination is towards a literary occupation, with gain resulting therefrom; but, notwithstanding ♃ parallel ♃, the lunar orb is also in opposition to him, and this opposition occurs from notable signs, therefore results will be most marked and notable. The ♃ signifies females; their description varies according to the sign she is in, and also the house. In this case the ♃ is beneath the earth and in an earthy sign. The opposition the native meets with comes from people who work in the dark against him, which was amply verified in the "Armstrong" case, which resulted in a verdict against the native, and he was deprived of his liberty, but as both his significator and the ♃ are in moveable signs, his forced retirement was but temporary. The horoscope shows very great versatility, much pluck, determination, and self-reliance. ♄ in ninth △ ♃, his peculiar bent of mind is on religious or kindred subjects, and as regards that, success is shewn, but as ♃ □ ♃, he will have plenty of worry and bother. We note the native has collaborated with General Booth in the publication of "Darkest England," and we should have been glad to have erected the General's natus, but he writes us that he is "opposed to astrology." We cannot, therefore, compare the two nati to see the chances of a permanent mutual agreement. Marriage is shewn, but we doubt if his partner is in sympathy with the native's views on these points.

Note ♃ is ♄. We know our brethren in the art will smile when we say we like to see ♃ ♄. ♃ is ✕ ♂ and □ ♃; his influence, therefore, in this natus is a mixture of a well-aspected ♂ and an afflicted ♃. The ♃ is separating from a □ ♃, translating the evil of ♃ □ to the ☉ by opposition aspect, and we have no doubt that many of his friends have been estranged from him in consequence of the manner in which he has "literatised" certain matters that he has brought prominently forward. At the present time he is under mixed influences, viz.:—

⊙ prog. to ♂ ♀ R, but separating.

⊙ „ „ ☐ ♀, rad. and prog., but separating.

⊙ by prog. is applying to △ ☿ rad., followed by ☐ to ♀ rad.

☿ prog. to ☐ ♀

We regret the space at our disposal prevents us from going further into this interesting nativity. We, however, commend it to the student's private study, as there is much to be learned from an elucidation of it.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

(CONTINUED.)

15. Signs cadent from the ascendant of any kingdom are the ascendants of that kingdom's enemies, but the angles and succedent houses are the ascendants of its friends. It is the same in all doctrines and institutions.

16. When the benefics may be controlled in the eighth house they bring mischief by means of good men; if, on the other hand, they be well affected, they will prevent mischief.

17. Give no judgment as to the future of an aged person until the number of years he may live shall have been reckoned.

18. If, while a benefic may ascend, both the luminaries should be in the same minute (of the same degree and sign), the native will be equally and highly prosperous in all things which can befall him. So, likewise, if the luminaries be mutually opposed by the east and the west. But the contrary effect will be produced should a malefic be on the ascendant.

19. The efficacy of purgation is impeded by the Moon's conjunction with Jupiter.

20. Pierce not with iron that part of the body which may be governed by the sign actually occupied by the Moon.

21. When the Moon may be in Scorpio or Pisces, purgation may be advantageously used, provided the lord of the ascendant be coupled with some star posited below the earth. If he be coupled with a star placed above the earth, the potion swallowed will be vomited up.

22. Neither put on nor lay aside any garment for the first time when the Moon may be located in Leo. And it will be still worse to do so, should she be badly affected.

23. Aspects between the Moon and stars give the native much activity; and, if the stars be in power, they indicate an efficient, but if weak, an inert excitation to action.

24. An eclipse of the luminaries, if in the angles of the nativity, or if an annual revolution, is noxious; and the effects take place according to the space between the ascendant and the place of eclipse; and, as in a solar eclipse a year is reckoned for an hour, so likewise in a lunar eclipse a month is reckoned for an hour.

25. The progression of a significator, posited in the mid-heaven, is to be made by right ascension of another posited in the ascendant by the oblique ascension of the particular latitude.

26. There is obvious concealment in the case, if the star significative of any particular affair be in conjunction with the Sun, either under the earth or in a place foreign to its own nature. On the other hand there is manifestation should the star be raised to elevation out of its depression, and be located in its own place.

27. Venus gives pleasure to the native in that part of the body which may be ruled by the sign she occupies. It is the same with the other stars.

28. When the Moon may not hold a familiarity with two planets, as is desirable, care should be taken to connect her, if possible, with some fixed star combining their qualities.

29. The fixed stars grant extremely good fortune, unconnected with the understanding; but it is most commonly marked by calamities, unless the planets also agree in the felicity.

30. Observe the creation of the first king in any dynasty, for if the ascendant at that creation should agree with the nativity of the king's son, he will succeed his father.

31. When the star ruling over any kingdom shall enter into a climacterial place, either the king, or some one of the chief men of his kingdom will die.

(To be continued).

Herschel's Influence.

(CONTINUED.)

By ALAN LEO.

BEING very anxious to obtain all the information possible on Herschel's influence, about two years since I wrote to a number of expert Astrologers, asking them if they would furnish me with their experience and definite opinion of ♃ influence when in an angle, especially the mid-heaven; the replies, of which I give extracts, are interesting.

The Editor of Orion's Almanac stated, in a lengthy letter, that his experience of Herschel was that when ♃ was powerfully situated in a nativity, he produced great eccentricity and independence of thought and opinion. When **free** from affliction his influence is not wholly evil, but in the mid-heaven the native would be subject to sudden and strange reverses of fortune, especially by hazardous undertakings and speculation; the native who came wholly under his influence would be liable to strange vicissitudes of fortune, with credit and discredit alternately, and sudden losses, more especially in speculative transactions. This position would also give disputes with superiors or employers, and tends to make the native unsettled in his employment or business, with a liability to move and shift about a great deal. When **angular**, he is stronger to do harm, and that more especially when in the mid-heaven, for there he causes **worry** and **anxiety** of mind, and all through life he influences wealth, honor and speculation.

I consider "Orion's" a most sensible and instructive letter, and coming from one who has had such a large and varied experience, **it is reliable.**

A gentleman, who is a well-known Astrologer in the North, replied that he had himself been lately very much interested in the mysterious planet Uranus. He writes:—I have been specially devoting my attention to the effects of his position in the seventh, and I must say with remarkable results; but when Uranus is posited in the tenth house, I have always found that he inclines the native greatly to occultism, and causes him to **aim** at great and noble purposes, with a wish to rule and have authority; it seems to always affect the native's employment or profession.

Mr. A. J. Pearce (whose letter contained some valuable information) stated that in every case when Herschel was in the

mid-heaven, he produced extraordinary and sudden changes, but when **well aspected** the changes turned out for the native's **good**.

Abundant proof has come to hand since the above letters were received to show Herschel's influence to be remarkable and extraordinary, and those who have him prominent are bound to have experience that is quite out of the common, when elevated over all the other planets he seldom fails to give power and influence over others, but that power is liable to be as suddenly lost as it is generally suddenly gained.

In General Boulanger's Horoscope you will find ♀ in elevation, his power over others came to him just as sudden as it left him; the influence he had over others at the height of his fame was simply marvellous.

The present German Emperor has ♀ elevated, not only has he power over others, but great power over himself also; again, another remarkable child from the planet Herschel is Mr. W. E. Gladstone, who has this powerful planet posited in the midheaven, and whose whole life may be said to have been fully under this planet's influence.

(To be continued.)

The Degrees of the Zodiac Symbolised.

(CONTINUED).

By "CHARUBEL."

- ♊ 15°.—Symbol: A round temple with pointed roof. Denotes a person partial to the outward observances of religious rites; very superstitious regarding its mysteries.
- „ 16°.—Symbol: A red flame ascending upward to a great height. A person possessed with ardent desires; an enthusiast to the cause he espouses; a true friend, and an open enemy.
- „ 17°.—Symbol: A female in a state of nudity. A voluptuous person, liable to be carried away by the lower passions.
- „ 18°.—Symbol: A man holding a pair of scales in one hand, and a sword in the other hand. A just person, but prone to become too severe.
- „ 19°.—Symbol: A serpent with many heads, all in a circle, with fangs protruding. Denotes one who may become a pest and a terror to society, and unless overruled by benefics, will prove a curse to his relations and acquaint-

tances: This is the cursed degree of the so-called cursed Sign; yet, even this may have its purposes.

- ♄ 20°.—Symbol: Two men fencing with swords. A duelist; a pugilist; a gymnast; one who will not admit an equal; a very formidable kind of opponent.
- „ 21°.—Symbol: A man in the midst of a lot of children at play. Great simplicity of manners; one fond of children and childish amusements.
- „ 22°.—Symbol: A man holding a fowl by the neck in the act of strangling it. A cruel person and a coward; one who will take advantage of the weak and defenceless.
- „ 23°.—Symbol: The Moon in her first quarter. One fond of change; a speculator; too sanguine in his or her expectations: yet, on the whole fortunate.
- „ 24°.—Symbol: A woman sitting on a tombstone in the act of weeping. One sensitive and sympathetic; destined to have much sorrow through the death of friends; a lover of the shady side of life more than the sunshine.
- „ 25°.—Symbol: A white flag unfurled, with a red Maltese cross on it. A person of noble mind, pure intention; the subject of much suffering, but eventually triumphs over all obstacles, and vanquishes every puny foe.
- „ 26°.—Symbol: A mole. Great individuality; very reserved; very determined, and one who hates the public.
- „ 27°.—With this degree ascending at birth, and other testimonies good, the native will prove a very extraordinary person; one destined to take an active part in public life, and will exercise a great influence on mankind.
- „ 28°.—Symbol: A tiger crouching, ready for a spring on its prey. A revengeful, treacherous and cruel person. This degree is an evil mixture of Saturn and Mars.
- „ 29°.—Symbol: A man with bow and arrow in the act of taking aim at some object in the distance. A good marksman; very expert; fond of the chase, yet noble and humane; generally prosperous in life.
- „ 30°.—Symbol: A man in full armour, with helmet on head and spear in hand. One fond of military pursuits; will make a good soldier; generally of very good proportions.

- ♄ 1°.—Symbol: A serpent in the shape of the letter S. Denotes one very sagacious, sensitive and subtle; one who will not be imposed on; will readily see through a plot; would make a good detective.
- „ 2°.—Symbol: A stupendous waterfall. Fond of the wild and the romantic in nature and in art; the ordinary hum-drum life is by far too tame for such a nature where the love of the marvellous superabounds.
- „ 3°.—Symbol: A man at a table with drawing instruments and paper before him. Denotes one who is artistical; may make a good architect or engineer; also a lover of the fine arts.
- „ 4°.—Symbol: A man walking on the edge of a precipice. A very reckless person; one who scarcely ever foresees danger until overtaken by it; very sensitive; very impulsive; but also very affectionate and honourable in all transactions.
- „ 5°.—Symbol: A female with the lyre in her hand. Denotes a person with much musical talent; highly appreciative of the refined in art, and of the sublime in nature; fickle, and fond of change.
- „ 6°.—Symbol: A man viewing himself in a looking glass. This degree denotes vanity; that he or she who may have this degree ascending at birth will be inclined to be vain of himself, or will devote his energies to some vain pursuit or profitless calling.
- „ 7°.—Symbol: A lady sitting on a divan fanning herself. He or she having this degree ascending will enjoy the good things of this life. This is a fortunate degree, and always denotes prosperity.
- „ 8°.—A man stripped to the shirt with sleeves up, and wheeling a barrow along a plank. This denotes a servant of servants; the slave; the toiler; he born with this ascending if rich at birth he is in danger of becoming poor late in life.
- „ 9°.—A man standing on a platform and an audience in front. A public man; a lecturer; a politician; an orator in some line. It also denotes a literary person, or one fond of literature.

(To be continued).

Astro-Meteorology.

LUNAR Table and weather predictions for the month of JANUARY, 1891.

Jan.	1.—	☾	19	♊	41.	Fine, cold (☾ ♂ ♌).
„	2.—	„	1	♋	37.	Unsettled (☾ □ ♉).
„	3.—	„	13	„	43.	Fine (☉ * ♂).
„	☉.—	„	26	„	3.	Unsettled.
„	5.—	„	8	♌	41.	Stormy (♂ par. ♌).
„	6.—	„	21	„	42.	Wind with downfall (♂ ☐ ♍, ♌ ♉).
„	7.—	„	5	♍	9.	Unsettled, cold (☉ △ ♌).
„	8.—	„	19	„	2.	Probably snow (♂ ♉ ♌).
„	9.—	„	3	♎	22.	Fair dry wind (Saturn a morning star).
„	10.—	„	18	„	3.	Frosty (new ☾ 3.24 p.m., ♌ evening
„	☉.—	„	2	♏	59.	Dull (☉ ☐ ♏). [star).
„	12.—	„	18	„	2.	Mild.
„	13.—	„	3	♐	1.	Downfall (☉ ♂ ♏, ☾ △ ♍).
„	14.—	„	17	„	48.	Cold winds, Mars an evening star.
„	15.—	„	2	♑	17.	Unsettled (♏ * ♂, ☾ * ♏).
„	16.—	„	16	„	24.	Fine and windy (♏ ☐ ♑, ☾ □ ♏).
„	17.—	„	0	♒	8.	Fair.
„	☉.—	„	13	„	31.	} Cold, with downfall (♏ △ ♌, ☾ * ♂).
„	19.—	„	26	„	34.	
„	20.—	„	9	♓	20.	Snow (☉ enters Aquarius).
„	21.—	„	21	„	53.	Stormy (☉ ☐ ♌, □ ♍).
Jan.	22.—	☾	4	♈	15.	Cold, bright intervals.
„	23.—	„	16	„	28.	Warmer.
„	24.—	„	28	„	24.	Mild.
„	☉.—	„	10	♉	35.	Changeable, Full ☾ 0.25 a.m.
„	26.—	„	22	„	31.	Cold, showery.
„	27.—	„	4	♊	24.	Fair, Venus a morning star.
„	28.—	„	16	„	16.	Cold, some downfall.
„	29.—	„	28	„	8.	} Unsettled, with rain or snow (♏ △ ♌, ♂ * ♑).
„	30.—	„	10	♋	5.	
„	31.—	„	22	„	9.	

The general character of the weather for this month will be unsettled.

GEMINI, Watford.

What Religion does Astrology teach?

By ATHOMEL.

CHAPTER I.—INTRODUCTION.

THE above question is one that has presented itself to many anxious inquirers after truth, and therefore no apology is offered by the writer in endeavouring to ventilate the thought of an astrological student as to what higher truths the noble art is teaching him; and further to demonstrate that the adverse criticisms of many so-called highly intellectual and religious

writers, that the art is a "black one," the posthumous child of a dark age, and one worthy of the ridicule of this enlightened period, is only an evidence that they fear a power they do not understand, and therefore cannot estimate its worth.

The sympathy with which all original and broad thought has met with, both in the press and in society, for the past few years is a sufficient evidence that the age of intuitive knowledge is upon us in the near future, and our object is attained if we can persuade men to allow their own intuitive powers to examine the subject, and determine whether we speak words of truth or the sophistries of superstition. It is generally admitted, in one way or another, that in every man, however material and debased in his aims and life he may be, there is within him, though deeply hidden, a spiritual capability, and a power of correspondence with spiritual truth. Students of history have found wonderful confirmation of this in the pages of the past; archeologists have discovered in all the unearthed remains of the glory of past ages; travellers into the densest and darkest spots on this sphere have found in every age evidences of a spiritual nature and worship. Man is essentially a worshipping creature, and every tribe, kindred or tongue, unto the present from farthest past, have always either worshipped the "revealed" teachings of the "inspired writers," the mystical conceptions of superstitious minds, or the symbols and idols of material instincts. The world would certainly have been very dull without some form of worship, and however low man may have sunk without some bond of sonship to the eternal Creative Spirit, this would have been hell indeed.

Amidst all the prevailing forms of worship it is only fair to ask those who are endeavouring to spread a knowledge of Astrology, what religion does your stars teach you? How are you going to satisfy the cravings of a spirit struggling for an upward life?

What think ye of eternal life? How do you explain the selfishness of this world, justify the inequalities of life, or harmonize the position of God and man? Every student has met these questions. I do not intend to promulgate a fresh creed, to preach dogma, or to establish a vast system of crystalized spirituality. All the above questions are fair, and if we can answer them the position of Astrology will be enhanced, and the beautiful heavenly messengers will be crowned with fresh glory. Astrology does not oppose any orthodox form of religious belief,

it enables the student to understand the grand scheme of Providence, and reveals to him the true nature of the Eternal influences surrounding and assisting him, and explains the inner meanings of the symbols, which men of every class of thought have endeavoured to promulgate the particular way in which truth has presented itself to their understandings. To me, the science teaches the grandest spiritual truths, and embodies the highest teachings of the world's greatest teachers of all ages; it does not give me thirty-nine articles of creed, but it raises a halo of spiritual life on four eternal principles, and I crave your indulgence while as clearly as possible I put them before your readers.

(1.) The evolution of spirit life.

(2.) The universal affinity of spirit life.

(3.) The justice of the exigencies of individual material existence.

(4.) The harmony of the economy of Providence.

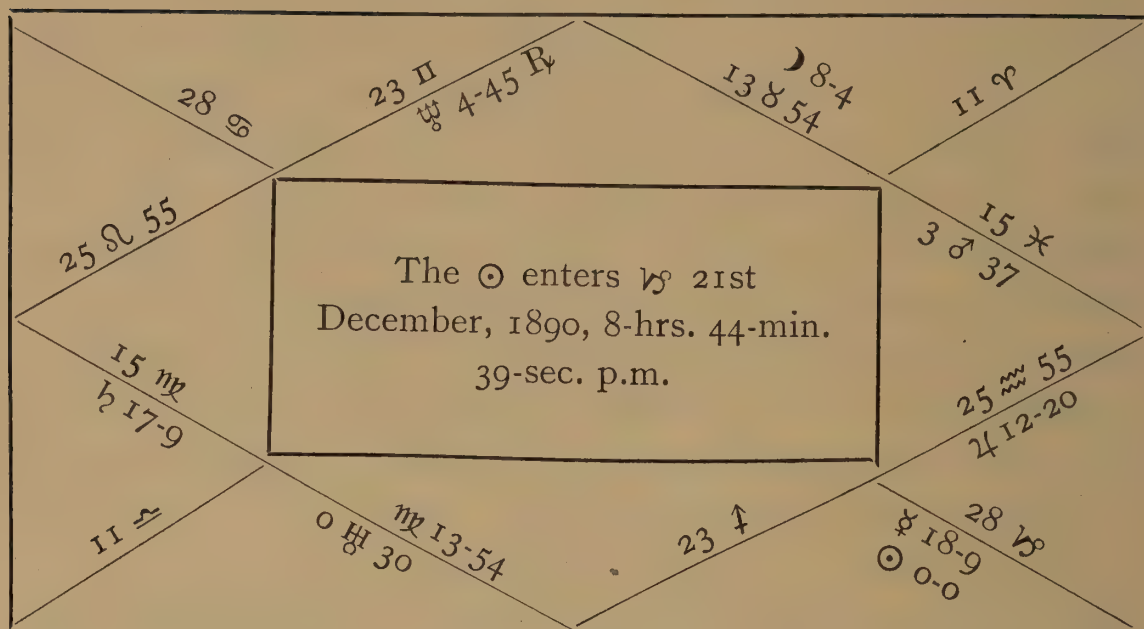
The above are not claimed as original, they are as old as the hills, and are principles that must be understood and lived before man can be elevated to a loftier and nobler spiritual life on a higher sphere in one of the "mansions" in "my Father's house."

(To be continued).

ALAN LEO, one of the Editors of this Magazine, purposes visiting various towns in the North and West of England for the purpose of giving lectures on Astrology. Further particulars will be given in our next issue. Students wishing to assist in this direction will kindly communicate.

VENUS RETROGRADE.—At the November new moon, Venus was in the mid-heaven, and Raphael, writing eighteen months beforehand, accordingly predicted "a betrothal in royal circles." The Princess Victoria of Prussia, sister of the German Emperor and grand-daughter of the Queen, was married on Nov. 18. In the Netherlands, the elevation of Venus coincided with the appointment of the Queen to the regency on the death of the King. In England the position of the planet, afflicted as she was by the square of Saturn from the west, the house of marriage and women, has been followed by the O'Shea and Connemara divorce cases. In the figure for the autumn quarter Venus was on the cusp of the fourth house in Scorpio, her detriment. This indicated suffering to women, and has been followed by the murder of Phœbe Hogg on October 24 (☿ in ♁ 8 ½), the murder of the Bolton schoolmistress, and the deaths of Mrs. Booth of the Salvation Army and of Lady Rosebery, as well as the O'Shea case. The quarter has not yet ended at the time of writing this, and other significant events will doubtless happen before these lines are published. The stationary and retrograde position of Venus in square to Saturn has produced many evils.

Mundane Astrology.



THE sidereal time for which this figure is drawn is very similar to that at the last autumn quarter. Then, as now, the third face of Leo was ascending, and Saturn was on the cusp of the second house. What that position meant the most inexperienced astrologer could see, at least to some extent; and the predictions in all the Astrological Almanacks and in this magazine for October, have been amply fulfilled. The second house governs wealth, the revenue, the money market, commercial affairs; and Saturn, being a most unfortunate planet, brings trouble and disaster in connection with affairs governed by this house. How amply this has been fulfilled will be fresh within the memory of everyone. The McKinley Tariff Bill was passed in the United States, and no doubt has caused or will cause temporary trouble to a few English manufacturers. But the principal fulfilment has been in the great commercial crisis, worse than any known for years, the worst results of which were happily averted (☉ Δ ♄, ♄ Δ ♄). In the present figure, Saturn has the same position as before, and no doubt will again cause trouble; but this time he is practically void of bad aspects, and is in trine and mutual reception with Mercury. The result of this will be fortunate and will bring benefit to the money market, merchants, and matters of the second house.

Mars setting will cause disputes or difficulties with people abroad, and as he is in close parallel with Uranus and the Moon, the trouble will be very sudden and sharp. Venus afflicted in the fourth house brings trouble upon women. The Moon, in her

exaltation, just past the cusp of the mid-heaven, benefits the masses, and indicates assistance and beneficial measures from the Government. Her opposition to Uranus and parallel with Mars are by no means so satisfactory, and bring trouble, unpopularity with some classes, and difficulties on the ruling powers and those in authority. It is perhaps worth noticing that the Moon is in Taurus, the ruling sign of Ireland, and that Uranus has just entered the opposition of that unfortunate country, his entry into Scorpio coinciding with the Parnell difficulty. When Mars enters Taurus, in March, this opposition will be made very evil for Ireland, but Jupiter proceeding to the trine of Uranus converts the evil of that planet into good for a time. The position of the Moon in this figure is mixed good and bad: the good will be unmistakeable, benefiting both the masses and their rulers, but the evil will be sudden. Neptune also brings misfortune upon the mid-heaven, being in opposition to Venus; both planets retrograde and on the places held by the Sun and Moon at the November eclipse. Uranus in the third will cause trouble in connection with railways and the post office. With Jupiter in the sixth, the health of the nation promises to be satisfactory.

As Mars passes into the eighth house, and again when the Sun reaches the opposition of Saturn in that house, sudden deaths and the decease of eminent persons are to be looked for. These aspects may also injure commercial affairs. The conjunction of the Sun, Moon and Jupiter, on the cusp of the seventh house in February will benefit our foreign relations.

Notes.

THE PAST QUARTER.—In the October number of this magazine the figure for the autumn quarter was given, and two of the predictions therein contained have been well borne out. The severe commercial crisis was foreshadowed by the position of the evil Saturn on the cusp of the second house, ruling money, and by the presence of the Sun in the same house in close square with Mars. Uranus in the third house signified evil in connection with railways, and it is a remarkable fact that the Taunton and Edinburgh collisions on Nov. 11th occurred at the time when the Moon, in her passage through the Zodiac, had arrived at the conjunction with Uranus in this third house. The Taunton collision took place at 1.40 a.m., at which time the malefic Saturn was rising.

THE O'SHEA CASE.—Mr. Parnell was born on the 28th June, 1844, hour not known. ♀ was at 5° ♊ in 8 with ♀ at 8° ♏. The decree nisi was pronounced on Nov. 17, on which day ♃, ♄ and ♀ were in

♂ on the place of ♀ at birth, and therefore in opposition to the place of ♀. The case began on Nov. 15, on which day the Moon was entering Capricorn in opposition to the Sun at birth. Mr. Parnell had ♀ ✕ ☿, which gives secrecy, deep thought, and ability to plot, plan and scheme, qualities which have been shewn in the House of Commons. He had ♀ ♂ ☿ in ♑, not far from Mr. Gladstone's ♀. Both statesmen may look for good fortune when ♀ re-enters ♑ in two years' time. Mr. Gladstone's Saturn is not far from Mr. Parnell's Moon, and Mr. Gladstone's letter to Mr. Morley relative to the Parnell leadership was made public on Nov. 26, the day of the slight November eclipse, when the Sun was on Mr. Gladstone's Saturn and Mr. Parnell's Moon, and the Moon in opposition thereto with Neptune. The aspect ♀ ✕ ☿ in Mr. Parnell's natus reminds one of the similar ♀ ♂ ☿ in Lord Beaconsfield's. The habit and love of mystery, secrecy, depth, and the ability to foresee, to plan, plot and scheme, is seen in the work of both men. At the time of writing Jupiter is left on Mr. Parnell's Saturn, and Mars has passed away, the influence therefore is becoming more favorable as far as this is concerned, but one cannot judge without knowing the hour of birth.

“POLITICAL METEOROLOGY.”—In his speech at the Mansion House Lord Salisbury referred to certain events as entirely unexpected by politicians. One of these was the sudden and disastrous reversal experienced by the Republican party consequent on the passage of the McKinley Bill. In Zadkiel's Almanack, under the head of the “Autumn Quarter,” we find: “The American nation will have some troubles to encounter with regard to trade, finance and foreign politics.”—Zadkiel's prediction for Turkey has been completely fulfilled: “Discord, trouble, epidemic disease, alarms of war, and national loss will prevail in the Ottoman Empire.”

THE MEETING OF PARLIAMENT.—In the year 1889, Parliament met at 2 p.m., on Feb. 21. At this time Mars was close to the cusp of the mid-heaven, and the session was soon signalized by the voting of several millions of money on the navy. In 1890, Parliament assembled at 2 p.m., on Feb. 11. The Sun and Venus were in conjunction in opposition to Saturn. The very narrow escape from defeat, experienced by the Government, over what their opponents called the Publican's Endowment Bill, will be within the memory of every reader. Jupiter was in the seventh house, indicating peace and honour abroad, which has been followed by the signing of several advantageous treaties with Continental nations. This time Parliament met at 2 p.m., on 25th November, 1890. The 11th degree of Aries was rising and the fifth of Capricorn culminating. Moveable or cardinal signs on all the angles may perhaps be held to indicate changes and reforms, one of which we have had in the alteration of the mode of address to the Queen in reply to the opening speech. Mr. Parnell's case has also unsettled matters, and made many alterations. Jupiter and Mars were in conjunction in the eleventh, indicating great excitement in Parliament, the probable passing of successful bills, but difficulty connected therewith, and “honor for churchmen,” as well as good and bad fortune in connection with allies. When Mars meets the opposition of Saturn from the sixth and twelfth houses, some unexpected difficulties may occur, and there may be sickness; similarly when Jupiter reaches the same place there will be many troubles, perhaps connected with religion, and wasteful

expenditure or troubles over money matters. Venus on the cusp of the ninth in square to Saturn is very unfavourable to religion. The Sun in the eighth house is not fortunate for those in authority. The eclipse next May will be on the place of this Sun, and, if this map still rules, may result in death among the great. Uranus in the west, evilly aspected, may bring trouble in connection with other nations. The Moon on the cusp of the second may cause trouble in regard to the revenue, and money or commercial affairs.

THE AFFLICTIONS OF THE MID-HEAVEN.—It is a remarkable thing that nearly all the figures for the early part of 1891, show the tenth house severely afflicted. At the winter quarter the Moon is near the cusp of the mid-heaven in opposition to Uranus, and parallel with Mars. At the January lunation, Mars is on the mid-heaven in opposition to Saturn. In February, Saturn is near the same cusp (especially at Dublin, Lisbon and Madrid). In March, the luminaries are in the tenth in opposition to Saturn. In April, Saturn is in the tenth in opposition to Jupiter and Venus. At the May eclipse, Saturn will be again in the tenth in opposition to Jupiter. These afflictions of the tenth house are very severe, and cannot fail to bring misfortunes in Great Britain and Europe on governments, rulers, great people, and those in authority. The positions will be dealt with in detail when we consider each figure.

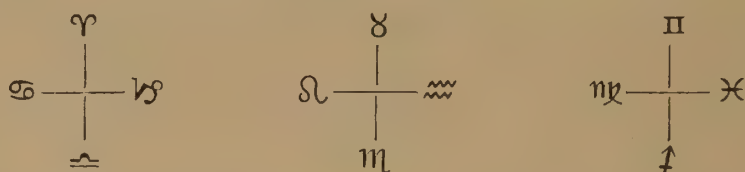
The Distribution of the Signs and Houses.

IT has been found, by repeated and universal observations, that the signs of the Fixed Zodiac have a direct influence upon the human organism from head to foot. This is a fact well known to students of astrology, and the parts of the body ruled by the different signs are too familiar to need repetition here. But apart from the **direct** influence exerted by a particular sign on a certain part of the human organism, there is also a **sympathetic** influence, extending from any given region or zone in the body to certain other zones. This is due to the polarity existing between opposite points of the zodiacal circle, and the diamagnetic currents instituted thereby between points at right angles thereto. Thus the polarity of ♈ 1° is opposite to that of ♎ 1°; the line between these two points forming the magnetic axis of a sphere whose Equator lies between ♊ 1° and ♋ 1°, similarly each degree of the zodiac has its polarity.

There is thus a magnetic relationship existing between all signs that are at right angles to one another, or in opposition; and as each of these signs has a direct influence upon a certain zone of the human body, it will be seen that each one of these zones exerts in its turn a sympathetic influence upon three others;

viz.: those that are governed by the signs in square to its own.

The following familiar arrangement of the signs will show which are in sympathetic rapport with one another, and therefore what parts of the body exert a mutual and reciprocal influence:—



Thus Taurus governs the region of the neck, including the cerebellum or *arbor vitæ*, and the ears, together with the gustatory process and the salivary glands, &c. These are in rapport with the heart and the dorsal region ruled by ♎; the generative and excretory system ruled by ♍; and the legs, or rather that part of them which is ruled by ♊; as also the blood, which is the life-fluid sent forth from ♎, and ruled by Aquarius. In general practice, however, it is sufficient to know what parts are ruled by each sign, and then it will be apparent to those versed in the theory of directions that, if a malefic planet be in ♈ at birth, the Moon will form a square or opposition to that radical position whenever the former is directed to ♍ ♎ or ♊.

But there is another point in connection with the signs of the Zodiac, which is often overlooked. I refer to the dual polarity existing in the sign itself, whereby it is capable of conversion according to the house it occupies at birth.

Aries is externally a masculine sign, but internally feminine. Taurus is externally feminine, and internally masculine; and so on; all even signs being feminine, and the odd signs masculine. These signs are identified with the **Houses** which have the same nature; but whereas the nature of the signs is capable of conversion into opposite terms, that of the houses remains unaltered. Occultism shows me that the right hand is masculine and the left feminine on planes of life above the astral; but as everything is reversed as soon as it passes through the astral plane, we find that the terrestrial right hand is feminine, and the left masculine. Apply this to the houses and it will be seen that so far as the **effects** of the astral influences are registered on the physical plane, the odd houses govern the left side and are masculine, while the even houses are feminine and govern the right side. To illustrate our point of view let us take an instance:—Aries governs the whole encephalon, the right side as well as the left. If, at birth, Mars were therein and afflicting the Sun or Moon, we

should be justified in predicting injury to the head through a cut, burn, or fracture, attended probably with loss of blood. Now sometimes this injury will result to the right side of the head, and sometimes to the left side. Why is this? I refer it to the **house** in which the **afflicting planet** may be placed at the time of birth, or by direction after birth. If Mars were in the sixth house and in Aries, I should predict injury to the **right** side of the head. Every organ in the body is dual in its structure, and is therefore capable of being affected in either of its parts. Thus the right or left cardiac ventricle, the right or left lung, the right or left arm, &c., might be separately and distinctly affected.

It will also be found that the position of the planets in the different houses, **irrespective of the signs they occupy**, affect the parts of the body ruled by the houses. Thus Aries and the first house govern the head; Taurus and the second house rule the neck and throat, and so on; and it is found that malefics in the ascendant affect the head with hurts, or defects, no matter in what **sign** they are posited. All these points have to be considered when treating of the nature and locality of diseases, injuries, marks, &c.

One or two instances from actual experience will serve to illustrate.

A **female**.—Mars in 8 in the first house has produced the following effects:—Diphtheria, and frequent sore throat; excision of the left tonsil; apoplectic tendency; violent headaches.

A **male**.—Mars in Aquarius in second house. A severe cut in the calf of right leg; sore throat, and fever.

Saturn in Libra in ninth house. Rupture of the left groin; fall upon the left thigh; sciatica, chiefly in the left thigh.

A **male**.—Uranus in π in the twelfth. Broke right arm by fall from a bicycle, when Moon squared Uranus by directions from $\text{m}\gamma$ in the fourth house.

From the above instances, to which I might add indefinitely, it will be seen that when judging of effects from the position of planets in the houses, we have to regard the **signs** those planets are in; while inversely, when judging from the position of planets in the different signs, we must consider the **houses** in which the planets are placed.

I have treated this subject at some length, as it is an important one in practice, and when the rule is followed it will be found easy to locate the seat of even an internal disease.

The planet afflicting will tell you of its nature; the sign will show the part affected; the house will indicate the right or left side of the body; the early degrees of a sign denote the higher part of a zone, the middle degrees denote the middle part, and the last degrees denote the lower part thereof. Similarly, if the house denotes the part affected, the sign will show whether it is the left or right side, and the distance from the cusp of the house at which the afflicting planet is placed will indicate the higher, middle or lower part of the physical zone afflicted.

I differ from the text-books, I am aware; but so far my experience has led me to the above conclusions, in which I am subject to correction by the weight of evidence only.

SEPHARIAL.

Reviews.

“ASTRO. PHRENOLOGY,” by Prof. Ackroyd.—The title of this work is calculated to mislead, as there is nothing about Phrenology therein (except on the title-page). The name of the work should be changed to (say) an “Astro. Handbook,” as its pages are purely astrological. There are nine *natii* of eminent men, with (in some cases) very brief delineations—less than twenty lines; but the little work is worth perusing, and its price (1s. 6d.) will commend itself to the humblest.

SIMMONITES’ “ARCANA.”—This able work is now ready. It is one of the best works ever published on the science, and we recommend every student to get a copy. The “get up” of the work is all that can be desired, whilst the price (12s. 6d.) is reasonable. Mr. Story has added a few notes, and a little work (“The Ruling of the Microcosm”), which is well worth reading. We congratulate Mr. Story on the completion of his work, and would suggest he follows it up with “Simmonites’ Astro. Philosopher and Meteorologist.”

Prof. Chaney’s “PRIMER OF ASTROLOGY” (St. Louis M.O.).—The first four numbers of this little work have been sent us for review by a London friend. The work is well got up, but had the author omitted the villification of a certain astrologer, and devoted the space to the science, it would have been more in keeping with the title of the book. He has his remedy in the civil courts, if he can substantiate what he asserts. The author’s experience as to “long orbs,” the Dragon’s Head and Tail,” and the “Part of Fortune” are the same as our own; the “Tables” given are very clear, and, considering the author and some of his pupils set up the type and printed the works, he deserves encouragement, as he is by no means a young man. His reading of his own nativity is unique, and well worth study. We shall be pleased to receive the other numbers, as the author is undoubtedly experienced, and knows what he is talking about.

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

BY "SEPHARIAL."

FINAL REMARKS.

GOOD and evil are but terms which, although referred to certain influences of the planets, have yet only a temporal and mundane signification, for as the bard says:—"There is no good nor any evil, but *thinking makes it so.*" Good and evil are but opposite aspects of the same active principle in nature, and it depends entirely on the standpoint from which we view any event, as to whether it appears as the one or the other.

How frequently do we find that the man who is in advance of the generation into which he is born, has his horoscope afflicted in a singularly exceptional manner. His opinions are all awry when contrasted with those current among the schools of his age, and his nativity shows this by an afflicted Mercury. Thus, in the majority of cases, it will be seen that the imputation of insanity is the result of measuring genius with the common scale of orthodox thought.

Man is a composite being, and not merely an animal organism of superior structure. The things most agreeable to him are often the worse for his progress and development. If we hold that final emancipation from suffering is possible for mankind, it will only result as the consequence of a truer perception and extended consciousness of the laws of nature, and a life in harmony therewith. But as consciousness is the result of resistance, and can only be thus established in the mind, it follows that experience of suffering is a necessary factor in the development of man; and so, in the ultimate, such experience results for *good*, and not evil. Illness may cause much suffering; but regarded as an effort of nature to throw off disease, it becomes the cause of a following good effect, if conducted with knowledge and skill. The first and last duty of a physician, therefore, is to remove all obstructions to nature's working. Man cannot heal, nature heals! If he could make one drop of

blood, or weave a single tissue, then he could heal; but as he cannot do either of these, he had best take "the soap and scrubbing-brush of science," and stand aside to nature when she sets her gentle foot upon the doorstep!

Here I must leave the subject to the consideration of students, merely reasserting that the Science of Astrology is by no means perfect, and for this reason any effort towards its further development and elucidation should command the courteous attention of every sincere advocate of *Astrologia sana*.

SPECIFIC RULES.—PRIMARY DIRECTIONS.

The *Good aspects* which may be formed by *Primary directions* are as follows:—

☉ <i>Radix</i> in good aspect to	☿	♂	♂	♀	♂	<i>Progressive.</i>
☉ <i>Progressive</i>	☿	♂	♂	☉	♀	♂ ☽ <i>Radix.</i>
☉ <i>Do.</i>	☿	♂	♂	♀	♂	<i>Progressive.</i>
☽ <i>Radix</i>	☿	♂	♂	♀	♂	<i>Do.</i>
Ascendant	☿	♂	♂	☉	♀	♂ <i>Do.</i>
Midheaven	☿	♂	♂	☉	♀	♂ <i>Do.</i>

N.B.—The ☉ ☽ Asc. or M.C. ♂ ♀ will depend on the Radical condition of ♀ as stated (*vide supra*). ☉ ♂ ☽ Is good for males, but evil for females; producing honours to males, sickness, death, or ill-fortune to females, and changes to all, according as the *Secondary directions* may indicate.

The *Evil aspects* in Primary direction are:—

☉ <i>Radix</i> in evil aspect to	☿	♂	♂	♀	♂	<i>Progressive.</i>
☉ <i>Progressive</i>	☿	♂	♂	☉	♀	♂ ☽ <i>Radix.</i>
☉ <i>Do.</i>	☿	♂	♂	♀	♂	<i>Progressive.</i>
☽ <i>Radix</i>	☿	♂	♂	♀	♂	<i>Do.</i>
Ascendant	☿	♂	♂	☉	♀	♂ <i>Do.</i>
Midheaven	☿	♂	♂	☉	♀	♂ <i>Do.</i>

N.B.—Regarding the *conjunction* of ♀ or ☽, remember what has been said above.

The Sun ♂ Asc. or M.C. is generally attended by honours and an increase of prestige; but the ♂ Asc. is usually productive of illness of a feverish nature, affecting the head and the part ruled by the sign ascending, and is, therefore, to be dealt with cautiously. Much depends on the Secondary influences in this case as to how it will eventuate.

The Sun or ☽ * △ Asc. or M.C. are good, and their ∠ □ ▢ and 8 aspects are, of course, evil.

Both the Asc. and M.C. have much to do with family affairs. The Moon's aspects thereto produce changes. Its conjunction depends on the disposition of the moon at birth as to how it will act.

The Sun, Moon, Ascendant, and Midheaven are called *significators*, and have the following general signification in Directions :—

THE SUN governs the constitution or life principle, the honour, credit, trade, or profession, and the male side of the family.

THE MOON governs the physical functions, health, general changes in the affairs of life, and the female side of the family.

THE ASCENDANT has relation to the personality or physical body of man, his health, life, and fortunes, in a general sense.

THE MIDHEAVEN relates to the honour, credit, business, and worldly standing of the native. It has, in some sense, an affinity with the Sun in these matters, as the Asc. has with the Moon in others.

The Planets ☿ ♀ ♄ ♂ ♃ ♁ and ♅ (together with the ☉ and ☾) when directed to one another or to the Asc. and M.C.) are called promittors. In this capacity they have a general signification according to their respective natures, and a particular signification according to the sign and house from which they may operate; the latter more particularly in *Secondary* directions.

(To be continued.)

Letters to Editor.

DEAR SIR,—Surely “Sepharial” is very perverse, if in spite of what may be said, but not **shown** to be true, he professes only so much as his experience warrants, and will not accept upon the mere statement of even so well-known an astrologer as “Raphael,” a proposition which is not demonstrative! Nevertheless, I must confess that “Raphael” has merely shifted the point of argument, and in no way disproved my assertion, when he objects that the cases I cited are not analogous, because they show the **Moon** to be afflicted in the way described, and not the Sun! I ask “Raphael”:—Does the Moon govern the health or not, whether in the case of a male or female?

My own opinion on this point is that the Sun denotes the **chronic** and **hereditary** tendencies of the constitution, and that the Moon shows **acute** ailments, and such diseases as are **acquired** by the native. I am, however, open to correction, upon proof, not upon authority. In reply to the question forming the P.S. of “Raphael’s”

letter, I repeat what I have already stated, viz.:—That the Moon is the mother of all mundane events, and that without her consent, nothing is brought to fruition. The Archaic Doctrine of the East goes further, and says that the Moon is the mother of the Earth itself! Therefore, I do not know of the possibility of the planets producing events from their mutual aspects only, though of course when the Moon is directed to those mutual aspects, the events arising therefrom are proportionately complicated, and more accentuated in good or evil as the case may be. I use the word “planets” in this case to mean such as are usually referred to as “promittors,” the Sun and Moon being here the progressive significators.

“Raphael” admits that he has not yet discovered what he was searching for in regard to directions, and fails to find a solution even in the **transits**, which form the only “key” to his system of directing. Has he then abandoned the theory of Vol. II., **Guide to Astrology**? On p. 9, however, of the book cited, we read:—“Also a transit reckons for nothing, unless a direction of a similar nature falls out at the same time; and this is why some transits appear to operate and some do not. The same with directions; they are formed and they pass, simply because there is no exciting influence of a similar nature.” Yet what this exciting influence is, “Raphael” admits he has not yet discovered. What then becomes of the transit theory of the Guide Vol. II?—Yours faithfully, SEPCHARIAL.

DEAR SIRs,—As an earnest seeker after all that will tend to raise the standard of Astrology, and enable students to understand perfectly its truths, may I ask “Sepcharial” through your columns as to what or whom is the Oriental source from which he has got his new method of directing, of which, so far as I am aware, he appears to have the monopoly, or at least to be the custodian of. In regard to the Sayana Astrology he refers to, who is it by? what book is it in? and where obtainable? if orally, from whom did he get his information? If “Sepcharial” will inform us, those interested may investigate the truth for themselves, and I may add his new method of directing was well advertised in *Fate and Fortune*, but I fail to see much difference from Raphael’s system.

I judge “Sepcharial,” from his writings, to be a friend of truth, therefore he will see the wisdom of being candid, and giving all Astrologers the opportunity of obtaining from the original source these Oriental and Sayana modes. There ought to be no monopoly of truth, and further independent investigation would only tend to strengthen his position, and benefit the science. With this I am sure he will sympathize.—Yours faithfully, VERITAS.

Letters from Mr. Wilde, Mr. Pershouse (who is requested to condense his exhaustive letter, see “Notice to students,” page 69), and several others, all held over for want of space.—We hope to insert Mr. Hickman’s “Early English Astrologers” in our next.—Querents have been replied to by post.—Mr. A. Dawes’ communications are destroyed.

WE are, unfortunately, obliged to leave out “Neptune’s Influence,” and other interesting matter, solely for want of space, but will be inserted in our next issue.

The Astrologer's Magazine.

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VOL. I. No. 7. * FEBRUARY, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 7.

THE MIND AND DISPOSITION OF THE NATIVE.

THE quality of the native's mind is deduced from the Sun, Moon, and Mercury principally, although all the planets have a share in the formation of the mind. Neptune affects the higher or spiritual functions; Herschel, the mental faculties; Saturn, depth, profundity, and steadiness; Mars, force to the character; Jupiter, nobleness, religious functions; Venus, the amative principles; Sun, loftiness of purpose; Mercury and the Moon being convertible according as they are aspected, although some consider the Moon affects the animal propensities, whilst Mercury acts on the intellectual faculties. The ascendant will also have something to do with the formation of the mind; the fiery signs incline to rashness; the earthy signs, deliberation, over-cautious maybe; the airy signs, quick in judgment; the watery signs, a lack of continuity, but it greatly depends upon how and by what planets these signs are occupied, and also how the planets are mutually aspected, and whether the nature of the aspects are good or *vice versa*. For instance, in my opinion, Mercury is well placed in ♿, and if well aspected, he therein gives great versatility, quickness of thought, sees things at a glance, good intuition, &c.; but if evilly aspected, although the mind is just as acute, the abilities are debased to unworthy objects or means, and the native is at all times liable to get into trouble in consequence. If Mars is in evil aspect to Mercury, and Mercury is otherwise evilly affected, the native is a "liar of the first order;" in fact, if he tells the truth, it is quite by accident; but, if Mars is friendly to Mercury, he adds much force to the mind, which is very keen, and a native who has Mercury and the Moon well aspected by Mars and Saturn, and located in good signs, has an excellent mind and disposition, it produces good wit, fine memory, forethought, foresight; in fact it makes the native a "smart" man. Herschel and Mercury in

good aspect, the mind is peculiar, has great abilities for the "ologies," and occultism in particular; it is confirmed by the Moon's testimony, and if Neptune also aids the configuration, the native lives in an ideal world, that only kindred spirits would appreciate. Jupiter, in good aspect with the mental rulers, gives much veneration, lofty ideas, and a very reflective, noble mind. Venus, in good aspect with Mercury and the Moon, tends to make the native a lover of pleasure, one not caring for business; the Sun will act according to his aspects being good or bad, and the sign the planets are in. Further remarks on the mind and disposition will be given in an article on "Astro-Phrenology" that will shortly appear in these pages.

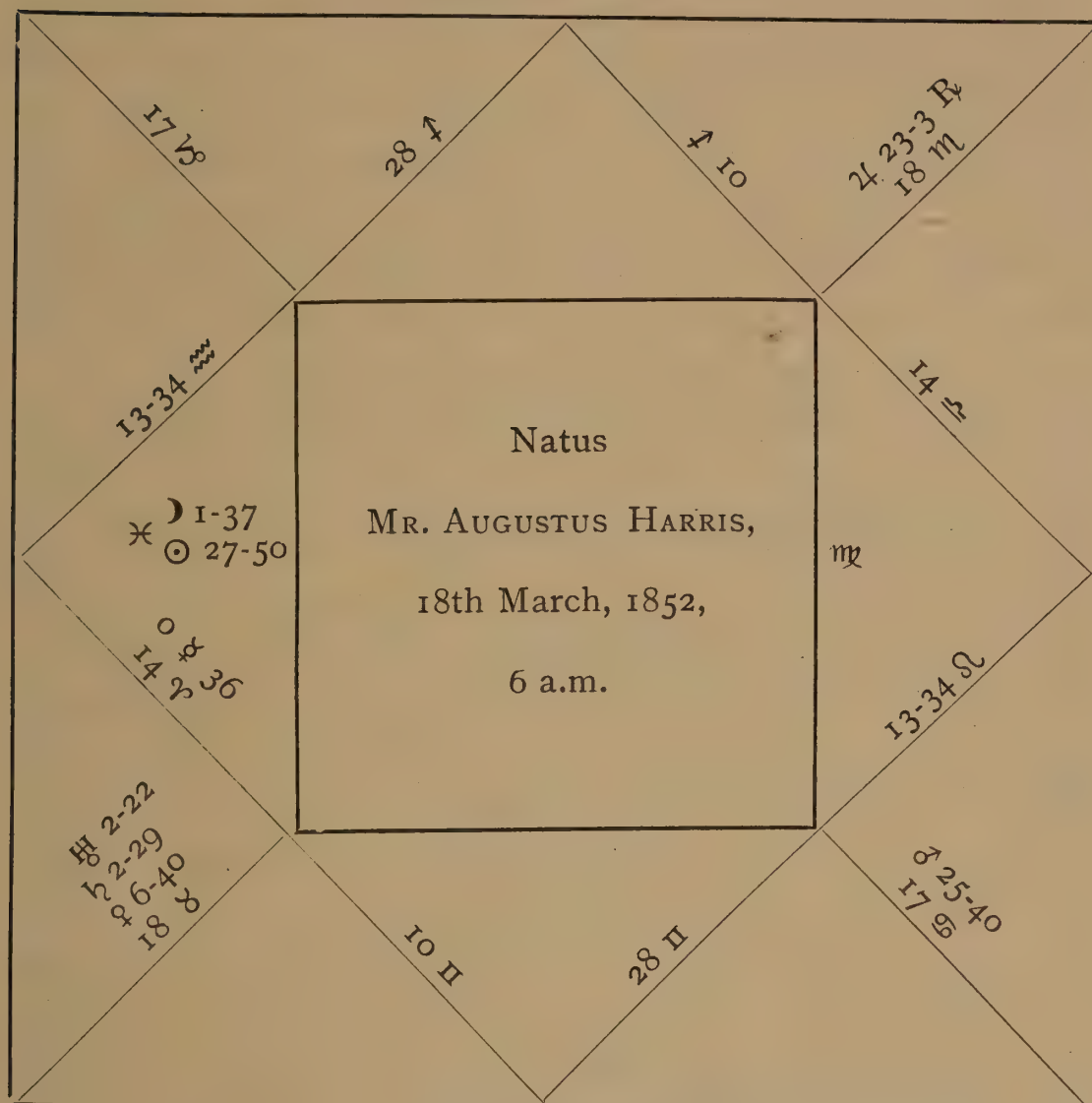
I will now ask the students to refer to the example natus on page 73, and apply the foregoing remarks thereon; they will then find ☾ is in close ✕ to ♀, △ ☿, and applying to △ of ☿ & ♀. The ✕ of ♀ will give the native a most loveable disposition; the △ of ☿ will enlarge the spiritual functions, for the native's ideality will be very large; the ☿ applying also to the △ of ☿ and ♀, will give large perceptive faculties, strong moral tone to the brain, and make anything sordid and mean thoroughly detestable to her. The ☐ of ☿ to ☿ will make the native peculiar, and apt to judge certain things in a wrong light, but this will be greatly neutralized by the close △ of ♀ to ☿. Mars ascending in his own sign (♂) will make the native a little consequential; she will at times be hasty and rash (through ♀ ☐ ♂), but she will always listen to reason, though she will never be put upon. She will have a good share of what is called "decent pride," and will be well able to take her own part in argument. Her taste will be a refined one; literature of a scientific or intellectual nature will be delighted in; the ordinary 3-vol. Society Novel will not find favour with this native, and this is not to be wondered at when we examine the planetary positions, for ☿, ☿, ♀, ☿, and ☿ are all tenanting "scientific signs."

(To be continued.)

At the request of many subscribers and friends, who are desirous of taking lessons in Astrology, we now have pleasure in stating that "Aphorel" and "Alan Leo" will be prepared to undertake this after the middle of February. For terms, &c., address either of the above, care of Proprietors A.M., 12, Lugard Road, London, S.E., **enclosing stamped addressed envelope.**

The Horoscope of Mr. Augustus Harris,

Sheriff of London, &c.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	0 S 30	△ ♈, △ ♉, ♈ and par. ♈
☾	3 S 38	* ♈, ♈ and ♈
♈	0 S 20	Par. ☉, △ ♈
♀	15 N	* ☾ ♈ ♈ and ♈
♉	24 N 0	△ ♈, △ ♈
♊	17 S 20	△ ♈ and ☉
♋	10 S 17	♈ ♈ and ♈
♌	11 N 52	♈ ♈, ♈ and * ☾

WE have much pleasure in presenting to our numerous astrological Students the nativity of Mr. Augustus Harris, Sheriff of London, member of the London County Council, and Lessee of Drury Lane Theatre, or, as he is often named, "the people's Gussy." He very kindly gave us the data, &c., of his birth, and the accompanying map shows the planetary

positions at the given time. It will be noticed that the middle degrees of the fixed sign Aquarius (♒) ascended; therefore, according to some astrologers, ♅ and ♄ are to be considered, as his joint significators; yet, as ♅ is "intercepted" in the ascendant, Jupiter (♃) must also be considered, inasmuch as he is lord of ♅ . His second house is strongly occupied by ♅ , ♄ and ♀ , ♂ , ruling the second, is in Δ to ♅ (a general significator of wealth), which is an excellent testimony for financial success; but, as two malefics are in this house, he will experience sudden and peculiar losses when under evil directions; but as the ♂ (signifying the "multitude"), is in \times to them at birth, his gains will come largely from them, and as she (♀) virtually rules the fifth (signifying pleasure, places of amusement, &c.), it is an additional testimony. It will be noticed ♄ is in $\text{♈} \Delta \text{♂}$; this aspect makes him acute, far-seeing, long-headed and quick in judgment (which we mentioned in our article on Mercury in No. 3). He is versatile, denoted by the planets being somewhat scattered; but, as four of them are in "fixed" signs and a "fixed" sign rises, he is thoroughly determined in what he undertakes; he knows not the meaning of "failure," and his powers of resource, ready wit and keen judgment will always point out a way of escape from every difficulty that may cross his path. Six planets rising denote the native has the ability to get up in the world. It is one of the most fortunate horoscopes we have had to delineate.

The direction (primary) now operating is the \odot prog. $\text{♄} \text{♀}$ rad. 1891, followed by \odot prog. $\text{♄} \text{♅}$ prog. 1892; \odot prog. $\square \text{♂}$ prog. 1893.

The ♂ , by progression, will $\Delta \text{♄}$ rad. in Feb. 1891; $\text{♄} \text{♂}$ rad. April; $\Delta \odot$ rad. June; $\Delta \text{♀}$ rad. Sept.; $\square \text{♅} \& \text{♄}$ and ♄ Oct., Nov. and Dec.

The first two months of the year will prove very fortunate; both March and April unfortunate; from May to September will be a good time, but from October to December inclusive **thoroughly bad**; this will be a disastrous time, and he will experience the effect of these squares in more ways than one, and will never forget it. The weakest parts of his system are the ears, neck, throat, and the parts in sympathy with them, which every Student will know without recapitulation. We shall watch the effect of these 1891 directions **closely**. Students, do likewise.

The Planet Neptune.

(CONTINUED.)

NEPTUNE is by nature warm and watery, and governs licentiousness, disgrace, scandal, prostitution, calamities, scheme, deception, monopolists, adventurers, poisoners, embezzlement, forgery, massage operations, hypnotism, mediums, fortune-tellers, brokers, aerial performers, craft, fearlessness, notoriety, practical worldly people, and those who live by their wits generally.

They that are governed by Neptune will lead a double life; they will appear to be moral and respectable, yet they have peculiar inclinations, and will sooner or later commit some licentious act, or become intrigued into some affair which will cause talk or scandal.

Mercury in evil aspect with Neptune will make pretenders, and if Herschel afflict Neptune at the same time, they will be bogus astrologers or clairvoyants.

They that have Jupiter afflicted by Neptune will live upon charity at some period of life.

Mars in sextile or trine with Neptune will make the native fond of the study of palmistry or physiognomy.

Females born with Venus in evil aspect with Neptune will lose their virtue early in life, or be untrue to the marriage vows, and in many cases young females are liable to assaults.

Males born with Venus in evil aspect to Neptune will have large animal propensities, and will seek after the lower order.

Jupiter in good aspect with Neptune will give a speculative turn of mind, great success in money matters at times, and make the native generous, good-hearted and agreeable.

They that have Neptune in the ascendant can live in a place for many years, and they will never cross the threshold of a neighbour's door, yet they may be on friendly terms.

Neptune in the third house will give long residence in a place, with sudden and unexpected removals.

Neptune in the seventh house will sooner or later give discord in married life; the partner will be adulterous, no matter whether it be known or not, or will pass as single among those who do not know his affairs, and those who have the planet so placed should investigate a lover's or sweetheart's character, as bigamists and adventurers are governed by the influence of Neptune.

Neptune in the tenth house will give great success in business for a period, with sudden reverses and danger of a downfall, and the native will, in many cases, be a jack-of-all-trades.

Neptune in the twelfth house will give shrewd and dangerous enemies, who will secretly injure the native and his reputation, even though they may appear friendly, and it shows danger of an imprisonment, no matter whether it be deserved or not.

The colors which Neptune govern are flesh, light blue, purple, opal, white, black, combinations, loud plaids, and novelties.

Neptune has no given house, for, like the Arab, he pitches his tent by day and steals silently away in the night, and one must take advantage of his good influences when they are presented, for he exalts one day and casts down the next.

The quality of employment under Neptune are: physicians, massage operators, mediums, fortune-tellers, brokers, bath-keepers, managers, advance agents, saloon-keepers, employment of a watery nature, bar tenders, abortionists in some cases, adventurers, fakirs, and those who follow an employment whereby they can gain an easy livelihood.

When there are several testimonies for the profession, the native is qualified to follow more than one pursuit, and when the planets which signify the profession are in good aspect with each other, the native will follow a more respectable employment, and when evil testimonies occur, judgment must be used in all cases as to whether the business is of a legitimate nature or not.

Neptune in the eighth house, or in evil aspect with the Sun, denotes death by the human hand, conspiracy, calamities, convulsions of nature from aerial places, and terrible accidents.

President Lincoln was born on February 12th, 1809, and was assassinated on April 14th, 1865, with Neptune in semisquare and Mars in conjunction with the place of his Sun.

Napoleon Bonaparte was born on April 20th, 1808, and died on January 9th, 1873, with Neptune in conjunction, Saturn in square, and Mars in opposition to the place of his Sun. His death was caused by a surgical operation for the removal of stone in the bladder, which Saturn in Scorpio at birth denotes.

The Prince Imperial was born March 16th, 1856, and was assassinated on June 1st, 1879, with Neptune in semi-square and Mars in opposition to the place of his Sun.

The Crown Prince Rudolph of Austria-Hungary was born on August 21st, 1858, and died a violent death on January 30th,

1889, with Neptune in square, Mars and Mercury in opposition to the place of his Sun.

Jean Baptist Carnot was born on March 19th, 1796, and died on February 22nd, 1875, with Neptune and Jupiter in square, and Herschel in conjunction with the place of his Sun.

Cardinal Giacomo Antonelli was born on April 22nd, 1806, and died in November, 1876, with Neptune in conjunction with the place of his Sun. He had many bitter and powerful enemies and at last had every one of his plans absolutely shattered and ignominiously frustrated.

I have found that in nearly every case of murder and other terrible deaths from violence, poison, or by the human hand, that the native has had Neptune in evil aspect with the radical place of their Sun; and in every case of death I have found the place of the Sun to be afflicted by the malefic planets, and no death has taken place unless the place of the Sun at birth has been afflicted at the time of death.

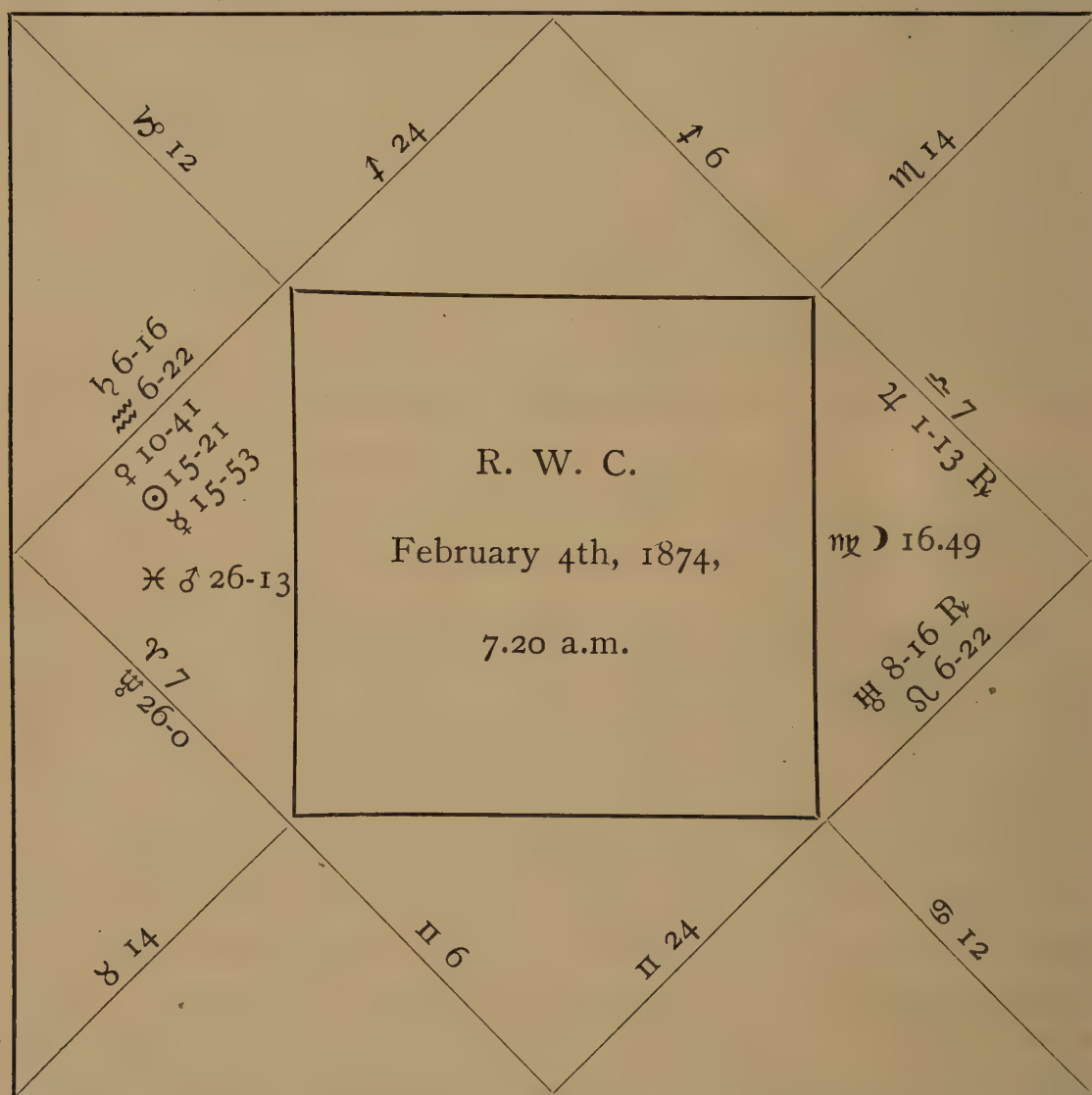
Contributed by CHARLES HATFIELD.

(To be continued).

WONDERS OF ASTRONOMY.—Our sun is just a star of average size. He appears so large to us because he is so near, and yet he is more than ninety millions of miles away from our earth. Astronomers are more or less acquainted with at least eighteen suns similar to our own, and each of these has also, like our orb, a regular revolving system of planets, satellites, comets and meteorites. The nearest planet of our system to our sun is Mercury, about which some wonderful discoveries have been made recently by an eminent Italian astronomer called Schiaparelli. After a careful study of this planet for seven years, Schiaparelli asserts that instead of turning on its axis, like our earth, once every twenty-four hours, Mercury turns only once in the course of a complete revolution round the sun. It must, therefore, always present the same face towards that orb, so that one portion of Mercury is in continual sunlight, while its antipodes are in perpetual darkness. From the nearness to the sun (35,000,000 miles), the surface of the hemisphere of constant day in this planet must be in an extremely hot condition, while the other hemisphere of perpetual night must suffer without intermittance a corresponding degree of cold. Life, as we know it, therefore, is impossible in Mercury.

Astrological Prize.

RAPHAEL offers a prize of Two Guineas for the best written judgment (only) on the following nativity. **Open to Amateurs only.** Papers to be sent to the office of the *Astrologer's Magazine* by the 1st of March. Competitors must state whether they desire their names and addresses to be published or not. The following are the points to be judged:—Form of body; health; mental qualities; rank and profession; pecuniary prospects; marriage; family; travelling; friends and enemies.



PARALLELS.

♄	...	8° N	27'	☉	...	16° S	14'
♄	...	18 N	52	♀	...	18 S	37
♄	...	19 S	12	♂	...	18 S	3
♄	...	0 N	52	♂	...	8 N	51
♄	...	2 S	0				

Pearson's Weekly is an admirable pennyworth; its moral tone is high, the matter amusing, entertaining, and instructive. The Editor is favourable to astrology, and this is an additional reason why we should not only take it ourselves, but recommend our friends to do likewise.

What Religion does Astrology teach?

(CONTINUED).

By ATHOMIEL.

CHAPTER II.—THE EVOLUTION OF SPIRIT LIFE.

THE above title I have chosen as I believe it will best convey to our minds the idea of the growth of spirit life. "Is astrology a true science," is often discussed, and if so, it should assist us in the explanation of the phenomena of spirit existence. The upward growth or downward grade has interested thinking men of all ages, in fact, it is the great theme of the library of the world; the prophetic vision, the preacher's discourse, the theologian's logic, the philosopher's meditations, the sceptic's doubts, have been exercised on this all-absorbing question. To everyone interested in anything above the sordid cares and pleasures of our material frame, at sometime the question of their spiritual state has appealed to them. It is the spirit, their higher self asking for some consideration. It is the expression of a desire to know how they stand with regard to the higher life of the universe, as the decay or change of the material frame, the severance of the higher self from it, is constantly brought before them by the warning of the departure of loved ones. We have examined nature to find a reason, we have studied the writings of those who have gone before, and to some satisfaction has been granted; their soul has found peace, to others it has only caused a sense of the grandness of the whole subject to transfix their mind, and cause a desire for deeper enquiry. It is with those who crave this higher knowledge that I sympathize. I have studied nearly every phase of thought, every creed of religion or dogma, and the teachings of great minds of all ages; from each and all I have gained knowledge and light, with the answer: I represent a portion of the temple of truth, take me as one more evidence on which to build your fame. It is, however, from astrology that I have gained my deeper strength and satisfaction. I have appealed to nature and found there the principle of continuous growth; silently at work has the grand economy been evolving, stimulating and thriving on the food it is drawing from the celestial fountains of life showered down through the heavenly messengers of the Eternal Father. Ah! the thought, it is too grand, the jewel found too brilliant. Is this the keystone? can I here unlock the mystery? I have sold my stones and bought my "pearl of great

price." I am satisfied in the great wealth, from here I draw my full and am fed. The Heavenly messengers feed the crystallized material influences of the Almighty in their countless evolutions; this science teaches me. My intuition teaches me that it is also influenced and fed from the same grand primordial representatives.

That the brief span of weary years allotted to us is only a stage in our upward growth or degradation, it clearly teaches; it proclaims our Divine spiritual origin, warns us of our dangers, and shews us the grand future of the spirit aided by their powerful influences. To the uninitiated this may seem difficult and chimerical; to the true student of the planets it is their alphabet, to them the horoscope discloses the state of the progress the spiritual or higher self has risen to, and the intuitive condition of the native. As to the student of nature, every flower or tree is the same, and yet different; they are alike as they disclose the same Master Hand in their construction and growth, yet they are different, inasmuch as the varying influences of species and locality has caused, by the operations of the evolutions of nature, some to be higher and some lower in the scale of material progress. To the astrologer, although every man of whatever race, kindred or tribe he may belong to, he may appear the same in one way, as they all have the same mark of Divine origin. Yet the horoscope proclaims to him the present position of a spirit, and discloses his past record and the influences that will operate upon him in his life, and enables him to unlock the difficult teachings of "man know thyself."

The intuitive powers in men, the genius of some, the degradation of others, which has mystified thinkers of all ages, is only satisfactorily explained by the evolutions of the spirit in the past having arrived at such a state of growth or degradation as to cause it to come under such influences of good or evil as it has righteously deserved. This is not fatalism, the powers of the spirit are stronger than the powers of the material; the planets do not rule, they influence; if men allow their material influences to rule them they become the children of circumstances, and find themselves evolving under material desires; but if they allow their higher selves to guide them, the planetary messengers assist them in their desire for upward progress. "As ye sow, so shall ye reap" was the grand mystical teachings of the world's greatest teacher, and as by a knowledge of the laws of the influences of nature, operating at different seasons, the gardener knows what

to provide his plants against, when to sow, to transplant, to pot, and when in due evolution of nature it will decay, so a knowledge thereof informs man of the power of his own intuition and his desires, enabling him to destroy the evil nature of them, and to absorb and gain fresh spiritual life and energy by the aid and influences of the Heavenly messengers.

"I held it truth, with him who sings
To one clear harp, in divers tones;
That men may rise on stepping stones
Of their dead selves, to higher things."

The Degrees of the Zodiac Symbolised.

(CONTINUED).

BY "CHARUBEL."

- ‡ 10.—Symbol: Cross swords. A person always at variance and involved in quarrels and broils.
- „ 11.—Symbol: A lion standing alone with tail erect and in the act of running towards a panther. A person of noble disposition, high-minded, honourable, but bold, courageous and fearless of foes.
- „ 12.—Symbol: An apple tree whose bows are bending with ripe fruit. A person of fixed habits, fond of his home; an affectionate husband or wife; a kind parent and a benevolent citizen.
- „ 13.—Symbol: Death with a scythe in one hand, and a bag of money in the other. A miser; one who will starve himself for gain; and one who would delight in slaughter and carnage, if it would prove of some monetary advantage to himself.
- „ 14.—Symbol: A magician in his sacerdotal vestments, standing in a magic circle performing some magic rite. Denotes a person fond of "art magic;" one devoted to the ceremonial; very credulous and highly superstitious.
- „ 15.—Symbol: A large telescope pointing heavenwards. Denotes a scientist, and one gifted with clairvoyance; also a lover of siderial studies.
- „ 16.—Symbol: A person about entering a dark tunnel. He or she having this degree on the ascendant will go wrong in life if there be no saving influences in operation. A most unfortunate and hopeless degree this.
- „ 17.—Symbol: A little boy in a state of nudity blowing bubbles. Much innocence, one who will live long, but one who will

do but little good or harm ; ever bent on personal amusement ; and such as may be deemed worthless.

- ‡ 18.—Symbol: A ploughman engaged in the act of ploughing. Denotes one inclined to agricultural pursuits, and one who will prove a steady industrious person ; one content to live by hard labour ; a plodder.
- „ 19.—Symbol: A man in a boat on a lake. A person fond of fishing and aquatic exercises ; but in other respects indolent and partial to the joys of Bacchus.
- „ 20.—Symbol: A man in the act of distributing papers among a multitude of people. Denotes one who will be a person of a restless disposition ; an enthusiast, and a strong partizan ; a reformer on a small scale, but very superficial.
- „ 21.—Symbol: A wooden bridge over a chasm, a man at the end, hesitating to trust himself on it. One of a fearful disposition ; very much inclined to doubt everything, and is prone to suspect even his best friends.
- „ 22.—Symbol: A may-pole with a crown of flowers at the top and a man climbing to procure it. Denotes one whose sole object in life is popularity and in whose organism the love of approbation predominates.
- „ 23.—Symbol: A person at the bottom of a deep ravine, with lamp in hand looking for something. A mineralogist ; a geologist ; and one who will be fond of such researches as lie within the earth.
- „ 24.—Symbol: A ship full sail on the midst of the ocean. Denotes one fond of change ; will travel far from the land of his or her birth ; may become a trader in foreign produce ; but on the whole unstable and never settled.
- „ 25.—Symbol: A man in a balloon, with the dark clouds beneath him. Denotes an experimentalist, an investigator of the imponderables ; one whose life will abound with trials, but success will ultimately crown his labours.
- „ 26.—Symbol: A giant of monstrous dimensions. Denotes one who will be a prodigy of some kind, may be in stature or may be in mind.
- „ 27.—Symbol: A beautiful star of the colour and size of the planet Venus, situated about 50° from the mid-heaven ; it shines brighter and brighter, then it suddenly disappears. A mighty genius ; a poet, or a painter, or a musician ; promises great things, but dies before middle life.

- ‡ 28.—Symbol: A funeral procession and an open grave, and a great concourse of people; great excitement. This is a dangerous degree. The native having this on the ascendant will not die a natural death, but will die through violent means, an accident, &c.
- „ 29.—Symbol: A dissecting room, where are a number of medical men engaged in a post-mortem examination. Denotes a student of human nature; an anatomist and physiologist; one who would succeed in surgery; a very dexterous person and particular in details.
- „ 30.—Symbol: A man standing alone in a dark and gloomy valley, and a ray of brilliant light coming direct from the heavens on the top part of his head. Denotes one who will have a mission to execute; a cyclic man; not a time man; one who lives a life beyond his day; not always understood, he suffers accordingly.

(To be continued.)

Some Early English Astrologers.

By MORELAND HICKMAN.

WE live in times when, except for a few corrections which the discoveries of modern science have rendered needful, old truths, and old ways of expounding them, have lost none of their original species of advocates. What our forefathers, as Astrologers, lacked in deficient astronomical knowledge, through which much of what they said was regarded through a superstitious eye only, is more than replaced in modern times by advanced scientific knowledge. So that, practically speaking, the old ways have become the new; and in the matter of prognostication of a type of which all their predecessors were the teachers, we have to-day Astrology in all its force before us, with old arguments by modern ones brought “up to date.”

It is with this purpose we wish to notice, for the benefit of the readers of the *Astrologer's Magazine* who may not be acquainted with our early English Astrologers, both them and a few of the incidents which, out of a multitude of others, happened in their careers.

In going back to the 15th century we find by black-letter books, which were more or less the “popular” literature of that day, many references to these great men, but mostly of a nature

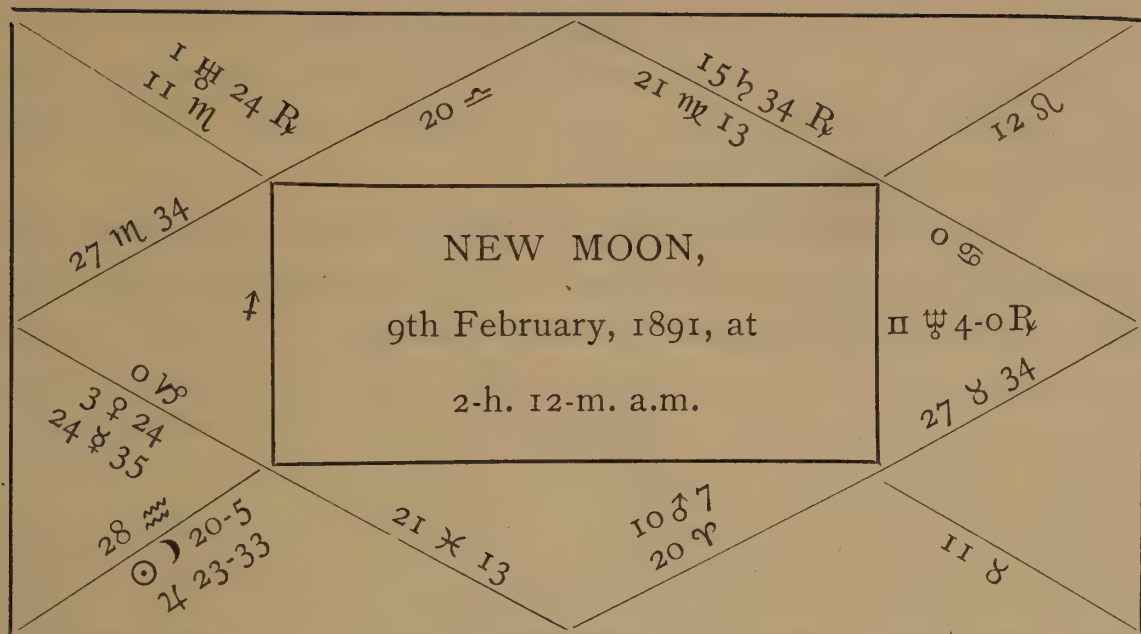
antagonistic to the science which they sought to instil in the minds of the people. But the cause of this antagonism was not so much the result of prejudice as of animosity of the bitterest kind, often of a local nature, and sometimes the result of political bigotry. But judicial Astrology had sufficient converts, nevertheless, to enable it to withstand the petty attacks of those who can hardly be said to have understood it—notwithstanding that the opponents of our Astrological skill in these days make much of them as their weapons.

Charles the First, however, gave occasion for confirmation, in the predictions concerning him by Lilly, the Astrologer, of a host of facts, which, coupled as they were with the deliberations of various minor satellites, whose names have all but been lost, save in their mention by others as we find by various existing MSS. in the British and Dublin Museums, leaves us in a better position to maintain the truth of the arguments of which this magazine is a representative. One instance about Charles the First's escape was that he was consulted by this Lilly, and the hour coincided in a most remarkable way with that predicted.

It has been asserted somewhere in a modern translation of Herodotus (which, from its worthless character and imprudent dealing with some facts, we shall not trouble to mention in name) that the same shifts to which, in many instances, the ancient Astrologers were put, were adopted by our early English Astrologers. Now, were this borne out by verifications, it would be impossible to stand our ground in maintaining Astrology at all. Of course there *were* predictions not verified, and there were shifts made to conceal the inability to predict, which was doubtless the cause of their failure. But we have studiously avoided any reference to Astrologers who, from their inferior knowledge in matters connected with their subject, brought more disrelish for its pursuit in by-gone days than anything else mentioned concerning kindred subjects at that day popularly studied. We might, however, just mention that these inferior predictions were similar to one which was blown abroad in the year 1586, predicting that "great winds would come upon the lands, and storms terrible to behold," which never happened save in their usual course.

(To be continued).

Mundane Astrology.



THE lunation occurs in the third house, the luminaries being in conjunction with Jupiter, and the Moon also in parallel declination with Venus and Neptune. This conjunction falls near the cusp of the seventh house in the figure for the winter quarter. It brings benefit to railways and the post office, and improves our foreign relations. Venus and Mercury in the second benefit the revenue and commercial affairs. Uranus brings changes and trouble in Parliament. Saturn elevated is by no means a good sign, and Mars is in the fourth in his own house, Aries, opposing the Government, threatening fires and martial events in England and countries influenced by Aries. To the west of London, *e.g.*, at Dublin, Lisbon, and Madrid, Saturn is on the cusp of the tenth house, bringing trouble upon Governments, rulers and prominent persons in those parts. The position of Neptune in the West, if evil, as is supposed, may partly counteract Jupiter's good influence and cause some trouble abroad.

Saturn is $5^{\circ} 39'$ past the cusp of the tenth, and therefore, according to rule, would be considered in the ninth, indicating storms and shipwrecks, with perhaps death and misfortune in the realms of literature and religion. But the ninth house is here a large one—its thirty *mundane* degrees being spread over thirty-nine *zodiacal* degrees; therefore, if the reader works the sum out, it will be found that, in *mundane* degrees, Saturn is only $4^{\circ} 30'$ from the meridian. Thus, if the rule of “5 orb” means five *zodiacal* degrees, Saturn is in the ninth; while if it means five *mundane* degrees, it is on the cusp of the tenth. This ques-

tion of zodiacal or mundane, as far as we are aware, has never been raised before. It is usually interpreted to mean zodiacal, perhaps for no better reason than that very little attention is paid to mundane degrees. The events of this lunation will help us to ascertain which view is correct.

At Paris and Berlin, Saturn will be well within the ninth house. In the west of Europe—at Berlin, Rome, Vienna, St. Petersburg, Athens, and Constantinople, more especially at the last two places—Venus will be in the ascendant, signifying a happy and prosperous month, some degree of national contentment and rejoicing. In the west also, from about the longitude of Vienna westward, the luminaries and Jupiter will be in the second house, bringing financial prosperity, benefiting the revenues and increasing commerce. In the same region of Europe, Uranus will be in the mid-heaven, bringing embarrassment upon governments and those in authority.

At Washington, Libra will rise, Saturn being in the twelfth, foreshadowing crimes and deeds of violence and secrecy. Uranus on the cusp of the second causes changes and fluctuations in the revenue and financial affairs. Venus on the cusp of the fourth means trouble to women; and Mars setting will cause strained relations with other people and nations, possibly war-like measures in regard to the Indians. It also causes fires and outrages on women.

At Melbourne, the luminaries and Jupiter are culminating, indicating national prosperity and success, and strengthening the hands of the rulers.

At Calcutta, Mars will rise, Venus will be in the mid-heaven, Uranus in the eighth, and Saturn will set. There will be discontent, riots, angry and war-like talk, fires and murders, difficulties with neighbouring or foreign peoples, and sudden deaths. Venus brings public rejoicing, a noteworthy marriage, and possibly some degree of advancement in the movement for reforming the marriage laws.

Astrological Diaries for 1891.

THESE diaries will be found most useful to business men, speculators, &c. They will contain the fortunate and unfortunate days, their operating directions for the current year, which will be calculated for each individual. The Moon's aspects to radical and directional positions will be shown with all other matters pertaining thereto. Price 10s. 6d.

A Short Way of Predicting the Fortunate and Unfortunate Periods of Life.

SOME years ago, when reading some old astrological works I came across a paragraph, the substance of which was as follows:—"Some of the Arabians and Hindoos would, on the bare inspection of the nativity, at once tell the enquirer the fortunate and unfortunate years or periods of life, without calculation, &c., &c." Whether the author of the work (who, I think, was Heydon) knew the method mentioned, I cannot say, but the rules would be found valuable. It being a matter of importance, I gave much anxious thought to the subject for some time without arriving at any satisfactory conclusion, until a friend lent me a copy of "Lilly's Christian Astrology," 1653, and there I found a few rays of light on this subject. If those of our students who possess a copy of the modern edition of "Lilly's Christian Astrology" will turn to page 86, they will find reference thereto; but as many of the readers of this Magazine may not have the opportunity of reading this excellent work, I give the extract before referred to:—

See in what angle or quarter of heaven the fortunate and promising planets are, **for in this way of judging we usually give to every house five years, more or less, as the significators promise life or death.** Begin with the twelfth, then the eleventh, then the tenth, &c., and so round to the ascendant. If ♃ or ♀ be in the eleventh or tenth, judge the querent (or native) to have lived happily from the fifth to the fifteenth year of age; if they be in the eighth or seventh, he will or hath lived contented from 15 to 30. If ♃, &c., be in the sixth, fifth, or fourth house, say that after his middle life he may do well; but if the benefics be in the last quarter his greatest happiness will be in his last days or after 45. If you find the significators very strong, you may add a year to each house.

As to whether these rules are the same as those used by the Arabians I cannot say, but I have **occasionally** applied the rules given by Lilly to various horoscopes that have passed through my hands, **with satisfactory results.** Thinking, therefore, that my fellow students might feel interested in this (shall I call it), "rough and ready" method of prediction, I now purpose leaving the matter, and shall be glad if students will communicate the result of their investigations to me, as I purpose dealing more fully with the matter in the course of my present series of lessons on Astrology, now appearing in the *Astrologer's Magazine*, when the "Directions" in the natus now under exposition come to be considered and demonstrated.

Please Note.—Whatever merit (or otherwise) this concise method is deserving of, I take no credit for it. If there is verity in it, the honor, as far as I know, belongs solely to Lilly, and not to

APHOREL.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

(CONTINUED.)

32. Concord between two persons is produced by an harmonious figuration of the Stars, indicative of the matter whereby good-will is constituted in the nativity of either person.

33. Love and hatred are discernible, as well from the concord and discord of the luminaries, as from the ascendants of both nativities; but obeying signs increase good-will.

34. If the lord of the new Moon be in an angle he is indicative of the events liable to happen in that month.

35. When the Sun arrives at the place of any star he excites the influence of that star in the atmosphere.

36. In the foundation of cities consider the fixed stars which may seem to contribute thereto; but, in the erection of houses, observe the planets. The kings of every city which has Mars in culmination will most commonly perish by the sword.

37. If Virgo or Pisces be on the ascendant the native will create his own dignity; but, if Aries or Libra be there, he will cause his own death. The other signs are to be contemplated in the same way.

38. Mercury, if established in either of Saturn's houses (♄ or ♄), and in power, gives the native a speculative and inquisitive intellect; if in a house of Mars (and especially if in Aries) he gives eloquence.

39. Affliction of the eleventh house, in the creation of a king, indicates damage in his household and his treasury; affliction of the second house denotes the detriment of his subjects' wealth.

40. When the ascendant is oppressed by the malefics, the native will delight in sordid things, and approve ill-favoured odours.

41. Beware the affliction of the eighth house and its lord at a time of departure, and that of the second house and its lord at a time of return.

42. Should a disease begin when the Moon may be in a sign occupied at birth by some malefic, or in some quartile or opposition to any such sign, such disease will be most severe, and if the malefic also behold the said sign it will be dangerous; on

the other hand, there will be no danger if the Moon be in a place held at the time of birth by some benefic.

43. The malefic figures of a nation are strengthened by adverse figurations of existing times.

44. It is an evil case if the ascendant of or sick person resist the figuration of his own nativity, and if the time should not bring up any benefic.

45. If the ascendant, or principal significators, be not in human signs the native himself will also be estranged from human nature.

(To be continued.)

Astro-Meteorology.

WEATHER PREDICTIONS for the month of February.

1.—Fair.	11.—Fair.	21.—Stormy.
2.—Changeable.	12.—Changeable.	22.—Fair winds.
3.—Windy.	13.—Fine.	23.—Gusty.
4.—Frosty.	14.—Fair, then cloudy.	24.—Cold winds.
5.—Fair.	15.—Rain.	25.—Fairer.
6.—Variable.	16.—Changeable.	26.—Changeable.
7.— „	17.—Colder.	27.—Stormy.
8.—Fair.	18.—Fair.	28.—Rain.
9.— „	19.—Variable.	
10.—Variable.	20.— „	

This will be a very changeable month. GEMINI, Watford.

Then and Now.

THE terms required for calculations to answer any **one question**, by reference to the influences of the Sun, Moon, and other heavenly bodies, are Half-a-Sovereign. For a **nativity**, with general judgment and full advice as to health, wealth, employment, marriage, children, &c., &c., **One Sovereign is required.**—(From Raphael's Almanac, 1844.)

NOW.

Times have changed. For the "Now" see Coupon affixed to page 3 of cover.

Corrections.

In the figure for the autumn quarter, page 136, insert ♀ in the fourth house, 4 † 33 R.

MR. PARNELL'S BIRTH.—We are much obliged to a correspondent for calling our attention to the fact that the date of Mr. Parnell's birth was incorrectly given on page 135; the real time was two years later, 28th June, 1846. We took our information from the *Daily News* and were misled. The later figure is, in some respects, rather more fortunate. It gives him ♀ □ ♃, but applying to ♂ ♃, ♃ □ ♃, ♃ ♃, ♃ ♃, ♃ ♃ and applying to ♃ □. ♂ ♃.

The Thoroscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Thoroscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

By "SEPHARIAL."

SECONDARY DIRECTIONS.

☽ ☊ Asc. or M.C. produces *changes* attended with honor or ill-fame as the *primary* influences may indicate. If in a *watery sign* it brings voyages. The period is restless and unsettled. The ☽ ☊ M.C. causes benefits and honors from *females*, or the reverse. Its conjunction with the Asc. often causes illness of a cold nature affecting the head and the part ruled by the sign ascending. ☾ * △ Asc. or M.C., benefits from females; advantageous changes; popularity and preferments; success with public bodies and general prosperity.

☽ ☐ ∠ ☐ or 8 Asc. or M.C.; brings losses through females and public functionaries; loss of fame, troubles, annoyances, and a restless anxious time. It is an ill time to travel or make changes in home or business affairs.

☽ * △ ☿ produces benefits of a sudden and unexpected nature from such persons and things as are shown by the house ☿ is in. It makes the mind curious and enquiring, yet fanciful and eccentric. The disposition bears strongly towards romance and adventure. The magnetic power is increased and the native is inclined to company and the friendship of females. It produces *changes* and unexpected events generally.

☽ ☊ ∠ ☐ &c., ☿ denotes a critical time, when all the affairs go wrong unexpectedly. Accidents are frequent. The native is likely to suffer from public bodies and powerful enemies. He is criticised or slandered. It makes the mind hypercritical, bitter, sarcastic, and stubborn. It brings disgrace, loss of office, and changes of an unpleasant nature. Travelling is dangerous. The society of the opposite sex should be avoided. The mind is troubled and anxious, and destructively or aggressively inclined. Its effects are sudden and extraordinary.

☽ * △ ♄ indicates success in business, especially through aged persons and Saturnine things. A steady prosperous time.

The mind is industrious, patient, contemplative, and soberly inclined. If the body is feverish, the health will improve under this direction. If Saturn is in good aspect to Jupiter at birth, it frequently brings legacies under these directions.

☿ ☊ ☐ &c. ♄ produces serious evils in the life. Dishonour, failure in business, losses, grief, disappointment and bereavement are among the effects of the evil direction of Saturn. The mind is melancholy and morbid; the health suffers from cold, want of tone, lingering diseases, and aches and pains, according to the sign ♄ is in. The disposition is cramped and constrained; the native is suspecting, nervous, and misanthropic. It is an ill time to begin any new concern, and much care is needed in all the affairs of life.

☿ ☊ ☌ ☌ ☌ These are very good directions, and produce gain, prosperity, fame, and success in all affairs. The mind is jovial, frank, generous, and free from all care. The body is healthy, and in good tone. Jupiter acts chiefly on the arterial blood which at this time is replenished and in a healthy condition. In business, affairs go very successfully, and profits accumulate. Many advantages accrue from these directions, and honorable attachments and friendships are made.

☿ ☊ ☐ &c. ☌ This is a bad time for business affairs. Losses occur. There is trouble through the law or church. Speculations should be avoided, and thrift should be exercised. The disposition is free, extravagant, and profligate, and friends or associates impose upon the goodwill of the native at this time. The blood is gross or corrupted, and the body afflicted with congestion, &c., in parts governed by the sign ☌ is in. The period generally brings many expenses and few receipts, and leaves the native in an impecunious condition.

☿ ☊ ☌ ☌ ☌ Denotes a brisk, busy, and active time. Some new enterprize is generally begun. The affairs succeed through the industry of the native. Journeys, and business activities are frequent. The mind is courageous, demonstrative, dauntless and free, and the native is disposed to exercise and sports. Gain is shown by military men, doctors, surgeons, &c., as denoted by Mars. With females this direction inclines to marriage or courtship, but it is usually of an impulsive nature.

☿ ☊ ☌ ☐ &c. ☌ Danger of accidents and loss of blood. Fevers are produced. The native suffers discredit, slander, and dishonour. He acts impulsively, and so falls into dangers. He

is extravagant and reckless, and his judgment is hasty, so that he loses money. In fiery signs there is danger of high fevers, and loss by fire; in airy signs it brings fevers and accidents by gunshot, &c.; in watery signs, scalds, danger of drowning; and in earthy signs by falls, hurts from animals, bites, &c. The native rarely escapes without wounds or loss of blood if the primary directions are evil; and especially when Mars is angular. With females it causes discredit, slander, and inclines to impulsive actions. The opposite sex should be avoided at this time.

(To be continued).

Jupiter.

ONE of the elementary lessons in astronomy is that the planets differ from the sun and stars in shining, not by their own light, but by the reflected light of the sun, just as the moon does. **Recent changes, however, in the appearance of Jupiter indicate that that planet gives out additional light of its own.** The middle zone of Jupiter is ordinarily of a cream colour, but for several years it has shone with a ruddy tint, which has given place again to the usual shade. It has been thought that this is due to the inherent light of the mass of the planet, which is generally obscured by the whiter cloud atmosphere around it. The fact recently observed, that the **fourth** of Jupiter's satellites, whose power of reflecting may be compared to that of our moon, looks **black** when crossing the disc of the planet, is also supposed to prove that Jupiter shines with a light of its own, and must therefore **have an intense heat.**

MR. GLADSTONE has written a very interesting letter to Sir Robert Ball, the Astronomer Royal for Ireland, thanking him for the pleasure he has derived from reading his luminous "Star Land." Incidentally, he recalls his early fondness for mathematical studies, which reminds us that he carried off a double first at Oxford. With diffidence, he even points Sir Robert to the perusal of an address on a part of the same subject by a member of the French Academy, and suggests, from his experience and practice at the Treasury, a set of symbols that might be used for astronomical distances as well as for enormous sums of pounds sterling. He also takes a parting shot at the elastic definition of the uniformity of nature that physicists offer to "us the common herd." Every day proves the breadth and keenness of interest of the veteran statesman.

Letters to Editor.

Barnsley, Nov. 12, '90.

DEAR SIR,—Your correspondent “Isis” says he does not see any reason why the astrological rules for fame should be altered; well, not to be too polemical, perhaps “Isis” will give us those precedents which support the assertion that literary talents emanate from ☿ connection with the Asc., the Moon, and Mars. Beaconsfield, we are told tried many things, poetry for instance, was one of them. Free will it would appear could not make him a poet, as he was wise enough to take the opinions of his friends that as a poet he was a failure.

Does the horoscope given for Edison signify fame from known rules? Did Edison's free will get him access to the company's office to learn telegraphy? Did Edison's free will convert the station-master into a teacher of telegraphy? Does Edison's horoscope show the princely revenue which must emanate from the phonograph? It seems to me that his dogged perseverance, his “stick-like-glue” method, his concentration of mind, has much more to do with his fame and wealth than known astrological rules. I can only account for this from a fixed sign on Asc., ☿ in a fixed sign, Moon in sextile ♀, ☿ sextile ♀.—Yours faithfully,

G. WILDE.

DEAR SIR,—Your correspondent “Veritas” is somewhat too solicitous of detail which cannot in any sense serve his purpose “as an earnest seeker after all that will tend to raise the standard of astrology.” Does “Veritas” know anything of the origin of astrology, where and by whom it was first taught, and to whom it was first of all communicated? I can safely affirm he does not, unless an Initiate; but in the latter case he would not need to write for the information he now seeks. Yet, I think it as safe to say that “Veritas” would not, for that reason, presume to deny the **truth** of Astrology. If it works out to his satisfaction he should be content. Our opinions as to the origin of human life do not affect the importance of its preservation and use. I stated the simple truth in **Fate and Fortune**, when I said that the “outline” of the system was received from the east, and that the system was no more my own than the mere working out of its detail, by some years of practice, had made it so.

As I have now placed the whole system as far as I have grasped it, before the public, your correspondent is wrong in imputing to me any attempt at “monopoly.” The question, so far as the student is concerned, is not one of origin, but of reliability.

“Veritas” does not see much difference between this and Raphael's system! The only point of **resemblance** is in the calculation of the lunar directions, but that no more belongs to Raphael than does the “transit” theory. Raphael directs the planets to one another, I do not. He regards the Solar directions in the same category with the Lunar; I distinguish between them. He makes the efficacy of “directions” to depend upon transits; I the reverse. I maintain a uniform dependence from superior to inferior causes. As to Sayana, it is a distinction between what we call the **fixed Zodiac**, which

counts from the equinoctial point, and the **progressive zodiac** which commences from the fixed star Revati. I admit that independent investigation may tend to strengthen the position, but as far as that is concerned, it will be most profitable if directed to the improvement of what has already been presented to the student of astrology, and not to the hand that gave it.—I am, dear Sir, yours faithfully,

SEPHARIAL.

DEAR SIR,—I have made no shift of argument; the point in dispute concerns the ☉ ♂ & ♀; it was “Sepharial” himself who imported the ☾ into the controversy, and not I. If he wants proof of my contention, he can have it, and to any amount.

So **chronic** and **hereditary** diseases are denoted by the Sun. Cancer and Insanity are both **very** hereditary. Are these denoted by the Sun? I think not. I have generally put down **chronic** complaints to the mundane and zodiacal positions of the **superior** planets. I hardly think “proofs” are necessary in a matter like this, **common sense** being all that is needed. It seems as if **authority** counted for nothing with “Sepharial.” I am not of this opinion, for unless the authority of specialists is to be received, all instructive books on all sciences and arts have been written in vain, and we must actually **experience** everything before accepting anything; what a senseless idea!

I do not care whether the Moon is the mother or grandmother of all mundane events, but this I **do** know, that directions of planets to planets are **very** powerful, whether the Moon be there, or whether she be not, and I can produce any amount of proofs to prove it.

I shall have something to say about my **Transit** theory later on. I have not abandoned the idea, and I still believe that they are the key to the directions.

By-the-bye, “Sepharial” has not yet explained his “infallible” way of correcting a nativity. I am anxious to see this.

Yours truly,

RAPHAEL.

Astrological Lectures.

ALAN LEO, of the *Astrologer's Magazine*, will be in the following towns on the annexed dates in February, and will be pleased to meet astrological students at places to be arranged, or will lecture publicly or privately on the subject. As many of our friends and subscribers may like to take advantage of this opportunity, they had better write my colleague, care of Proprietors, *Astrologer's Magazine*. **N.B.—The Lectures will be free.**—Leamington, Feb. 3rd; Shrewsbury, Feb. 4th; Liverpool, Feb. 5th; Burnley, Feb. 6th; Manchester, Feb. 7th; Bristol, Feb. 25th and 26th; Gloucester, Feb. 27th.

APHOREL.

The Astrologer's Magazine.

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VOL. I. No. 8. * MARCH, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 8.

THE next matter that requires consideration is the seventh house. In many respects this is the most important house of any, inasmuch as it so largely affects the future happiness of any native who attains maturity, whether he or she enters the “bonds of wedlock,” or, as it is often termed, the “united states;” or in the event of entering into partnership for business purposes, whether the result will be satisfactory or not. It also refers to **open**, or, I should say, **public** enemies; therefore as so much depends on matters connected with this house, I purpose going thoroughly into it, and then applying the rules given in judging the example natus which is under consideration.

I will treat it first as the house of “open” enemies, yet this phrase requires modification, as it depends upon what planets are therein, also their nature and aspects, &c., as to whether the enmity foreshadowed is “open” or otherwise. Should Jupiter or Venus, unafflicted, be located in this house, the native will be free from enmity. If Mars be there, whether afflicted or not, the enmity will **always be open**, for there is nothing secret about the children of Mars; they cannot keep secrets (unless Saturn is in good aspect to Mars), but much depends on the sign Mars is in. If he be located in the fiery signs the enmity is void of concealment, but in the earthy signs it is not so strongly manifested, yet the hatred is unmistakeable, and “war to the knife” will be rigidly adhered to. Now with Saturn in the seventh this is reversed, for **there is nothing open about the child of Saturn**. Of course if he is dignified in the seventh by being located in ♋, ♎, or ♒, his nature is improved, and this remark specially applies to him if unafflicted, but if in the other signs and evilly aspected, it is difficult to find out the person or persons who are antagonistic, as they work like a mole (in the dark), and it is hard to discover their tactics, and so counteract their wily machinations. Those having ♄ in the seventh cannot be too cautious. They must be guarded in signing papers or legal documents, as they may crop

up to their disadvantage at a time when least expected. The same remark applies to ♄, but as his nature is peculiar, eccentric, and not thoroughly understood, it is difficult to say in what manner it will be manifested, but it may be relied upon that it will affect suddenly, and in a strange unaccountable manner. This remark will also apply to Neptune. Should the Sun be there he will affect according to the nature of the planet or planets in close aspect with him, and judgment must be regulated accordingly, not forgetting the sign the Sun is in. In all matters of judgment too great a stress cannot be laid upon this, as if any planet is posited in a congenial sign, even the malefic planet's natures are improved, and the good promised by the benefics increased, but if in signs where their nature is not assimilated, the evil is intensified, and good promised by the benefics lessened. Mercury in this house must be closely looked after, carefully noting what aspects he holds, as his nature is convertible. As is generally known, he signifies lawyers and those whose occupation is with pens and paper of all kinds. Novelists, clerks, accountants, &c., emanate from him; therefore one who has an afflicted Mercury in the seventh should exercise extreme caution in all documents, and notably those which require their signature. The remarks as to ♄ in the seventh, before mentioned, equally apply to ♄, the only difference being that the actions proceeding from ♄ would be "open," and that from ♄ "secret." As regards "public enmity," of course the exception to this would be if ♄ were in ☐ or evil aspect to ♄, for then ♄ would act as ♄. The Moon in the seventh afflicted denote many enemies, but the worst affliction she can have is that proceeding from Saturn. Judgment must be deduced from the aspects she holds.

We will now apply these rules as to "public" enmity to our natus under consideration. Taurus is on cusp of seventh, and there is about 16° of Gemini in this house also, therefore ♀ and ♄ must be looked after—♄ because he has dignity and is also located in the house; ♀, because she rules the sign upon the the cusp; and ♄, because he is also posited therein. We will take ♄ first. He is friendly disposed as he is void of evil aspect, and is in ☌ and ♀, who is the ruler of the sign upon the cusp. ♀ is in ♀ to ☌ and ♄, but is applying to ♄ ♄, who is retrograde and who is located in the third house in ♄. She will therefore experience enmity from people signified by ♄ in ♄, and as ♄ rules her second house, and in her third, she will suffer from this

class of people, who may be described as clergymen, or persons connected with public scientific institutions, who have a slight or superficial knowledge of science (denoted by \mathcal{U} being R in \approx), and as he is posited in the third house (neighbours), her public enemies will live near the native, but their public enmity will eventually benefit her (as $\mathcal{X} \Delta \mathcal{U}$, and \mathcal{U} rules second); but it must not be overlooked that although $\mathcal{X} \Delta \mathcal{U}$, \mathcal{H} afflicts \mathcal{X} by \square , the result being sudden, unlooked for attacks from quarters least expected, and the nature of them will be as peculiar as they are sudden, but the natus is so strong, and her significator doubly strengthened by being in his own sign and angular, that her public enemies will be powerless to do her lasting damage, the native's determination being so strong as to enable her to overcome all her enemies. It will naturally cause her to worry, but it will only be transitory, as the radical influences will come up like "sunshine after rain," as the evil directional influences, like dark clouds, pass over.

(To be continued).

A "Bone of Contention."

SOME of our student friends tell us that they are often in a dilemma in giving a personal description of the marriage partner (male or female, as the case may be) from a natus they may have erected and are giving judgment upon, and they want to know how and why they are wrong in their deductions, &c. In the first place let us see what the rules are, pre-supposing that the nativity shews marriage, otherwise it is a waste of time. The general rule is that in the case of a male, the planet the Moon first applies to denotes the partner, but if the Moon is "void of course" (*i.e.*, not forming any aspect ere leaving the sign she may be posited in), then the sign upon the cusp of the seventh, together with any planets therein, is said to describe the partner. In the case of a female, the planet the Sun applies first to, but if the Sun be "void of course," the same remark applies as stated previously.

In an old number of the *Astrologer*, a correspondent raises this question, but it was, we believe, ignored; yet it is an important factor in making converts to Astrology. If we remember rightly, it was a "bone of contention" with this correspondent, and he found fault with the science because of this description. Now it is a fact that many whose nativities have passed through our

hands have married the exact opposite description of individual to that described by the application of the solar or lunar orb, and to our mind this bears out the axiom that "the stars incline but do not compel," and in those cases we have gone into, the native has had "love episodes" with the description of individuals foreshadowed in the radix; and had they allowed matters to take their course their union with the persons so signified in the nativity would naturally have followed, but in these cases where they exercised their "free-will" they married to a far different description of individual to that described by the planet receiving the luminary's (☉ or ☿, as the case may be) application. In some cases the result was good, in others *vice versa*, for, in our opinion, **where an evil marriage is foreshadowed the ONLY WAY for the native to make the best of it is to become united to one whose natus harmonises with his (or her) own.** We shall have more to say about this very important matter at a future date.

Astro-Meteorology.

FOR MARCH, 1891.

1.—Fair.	12.—Showery.	22.—Showery.
2.—Showery.	13.—Changeable.	23.—Fair.
3.—Cold rain.	14.—Fair.	24.—Changeable.
4.—Cold winds.	15.—Rainy.	25.—Fair.
5.—Changeable.	16.—Cold winds.	26.—Windy.
6.—Warmer.	17.— „	27.—Fair.
7.—Changeable.	18.—Warmer.	28.— „
8.—Windy.	19.—Fair.	29.—Rainy.
9.— „	20.—Changeable.	30.—Wind or rain.
10.—Rain.	21.—Rainy.	31.—Fair.
11.—Fair.		

A very variable month; the first week very cold and stormy.

GEMINI.

The Planet Mars (♂).

"O, Star of Strength."—*Longfellow.*

THE planet Mars, malefic by nature, is termed the "lesser infortune," Saturn being considered the "greater infortune." He shines with a ruddy light which results from the density of the atmosphere by which he is surrounded. He is the planet that gives force to the individual, his good aspects giving a large amount of pluck, so necessary in these days of keen competition. The occupations specially affected by Mars are

Surgeons, Soldiers, those who work with cutting implements; also those whose occupation is in connection with fire. Although Mars is considered malefic by nature, many men owe their success in life to his better nature, for all the good existing in the world does not result from Jupiter and Venus, although many think it does. Mars has Aries (φ) and Scorpio (♏) assigned to him for his houses, and Capricorn (♑) for his exaltation. I am inclined to give him great strength in the fiery signs, ♌ especially, and when in conjunction with the fixed star Regulus in 28°♌ , the native has a great liking either for a military life, or that of a surgeon, especially if in ascendant or near the midheaven. Mars in the ascendant in his own sign denotes the native will push ahead and not be deterred by obstacles; one that has a remarkably good opinion of himself, thinks he is all-important and that the world cannot get on without him; in fact, what some of the London boys call "very cocky"—he wants the "oyster" himself, anyone else can have the "shell." Posited in the second, he spends more than he earns or owns; this position denotes wastefulness and prodigality, rarely has any money to call his own, he cannot say with the "Village Blacksmith,"

"He looks the whole world in the face,
For he **owes not** any man."

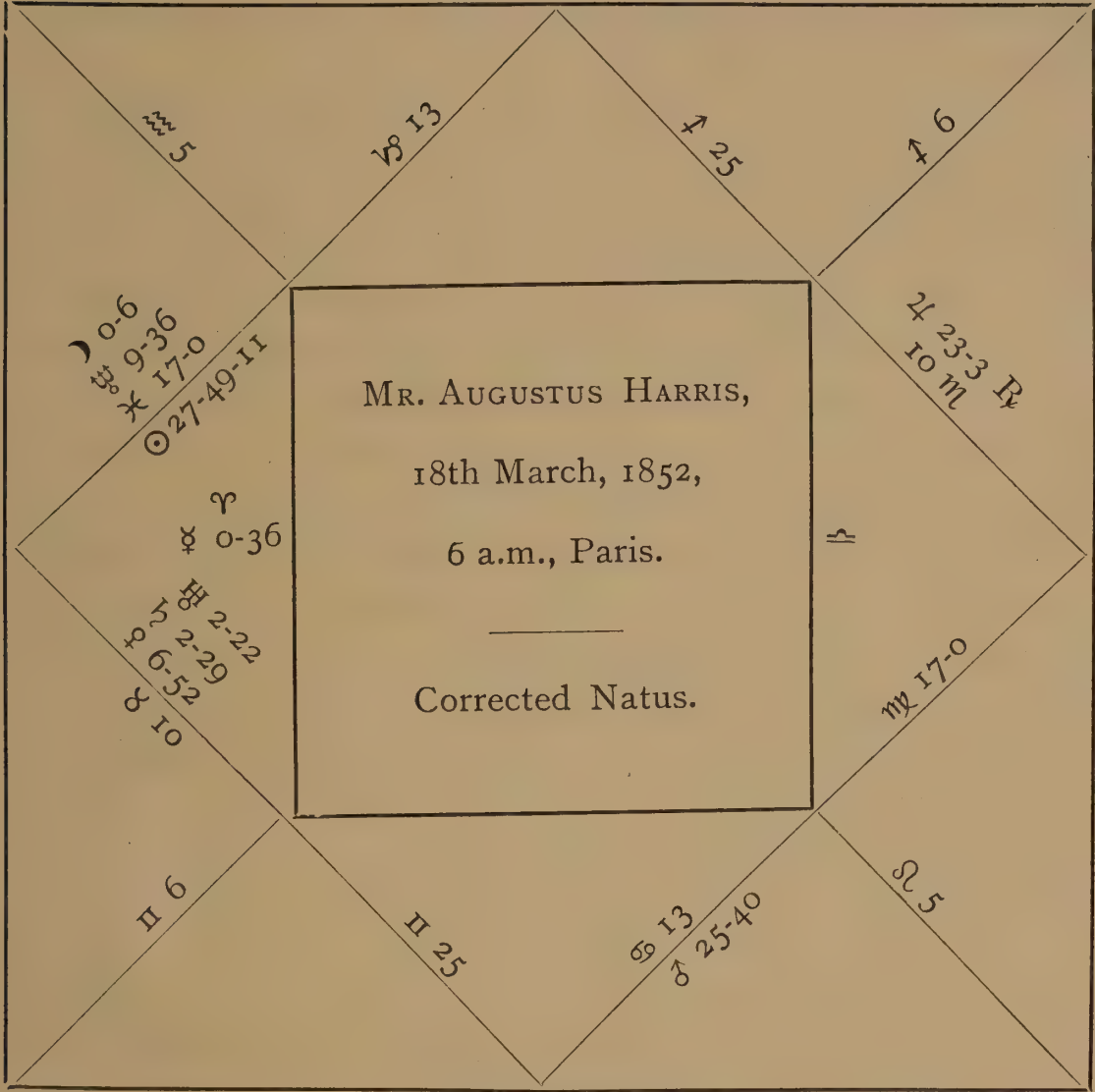
Those who have Mars so placed are advised to cultivate habits of thrift, but we can assure them it will be difficult to do this. In the third he does not get on well with his brethren (if any), he and his neighbours wrangle about trifles, and there is great risk in his short journeys. Mars in the fourth dignified, denote that it is more than probable the native will own property (either lands or houses), at end of life, either by inheritance or purchase, but if ill dignified, a poor finish is presaged. In the fifth, much risk in speculation, which is best left alone, very fond of pleasure and excitement, trouble with his children (if any), and losses by or through them; he may also lose one; other testimonies concurring in a female nativity, this position is fraught with evil. In the sixth, troublesome servants and illnesses of the nature of the sign ♈ is in; *e.g.*, in ♈ , throat affections; in φ , danger of burns to the head, or inflammatory complaints; in ♏ , gravel, &c. In the seventh house, losses by partners if ill dignified and afflicted, much unhappiness in marriage. Those who have Mars in this house should choose a marriage partner whose nativity is in strict harmony with their own; **in my opinion, this is the only way to**

overcome the evil foreshadowed by Mars in the seventh house.

In the eighth house it denotes prodigality on the part of the partner, whether marital or otherwise; it also points out the nature of the native's death. In the ninth, one whose religious belief is peculiar, at all events not orthodox, (many consider Mars in the ninth denotes an atheist), it also has something to do with the scientific ability of the native. In the tenth house, success in life, with sudden reverses, unless ♂ is in a fixed sign and well aspected, when his position will be secure, but he will always be subject to scandal, whether undeserved or not. In the eleventh, his friends are no good to him. In twelfth, many risks, one with ♂ so located cannot be too careful of what he does. It will thus be seen that Mars (like all the other planets), affects the native according to the signification of the house he occupies at birth. If he is lord of the ascending sign and "elevated," he generally overcomes his adversaries, but, of course, the strength of the various significators and their aspects must be carefully considered. Mars in good aspect to the Sun strengthens the constitution, but afflicting the Solar orb produces inflammatory diseases that are very acute whilst they last; afflicting Mercury, the native can tell falsehoods without exertion and with perfect equanimity; afflicting Venus, thoroughly evil, but I touched on this when I wrote on the planet Venus; in evil configuration with Jupiter, bad for finance; it denotes prodigality; afflicting Saturn, **the native rarely forgives an injury** until he has had his "pound of flesh," and given a "Roland for every Oliver" received. Mars aspects to Herschel, undoubtedly, produce some lasting effect, but I cannot state its nature from experience, and do not care about drawing upon my imagination (like some authors) to meet the difficulty. Mars and the Moon in evil aspect are thoroughly bad, more especially in the case of a female, and as the Moon is the vehicle of transmission, *i.e.*, carrying the influence of one planet to another, her application to and separation from Mars should be specially noticed; in fact, in all matters connected with Astrology the student cannot exercise too much care in taking all testimonies into consideration ere he ventures to give a judgment; this is specially applicable to any student who has ♂ afflicted in his natus as it produces rashness, an evil that must be overcome if correctness in reading a horoscope is desired, as Mars solely influences rashness, which every student should do his best to eradicate.

Rectified Horoscope of Mr. Augustus Harris,

Sheriff of London, Member of the London County Council, &c.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	♈ S 54	△ ♈, △ ♉, ♈ and par. ♎
☾	♈ S 44	* ♈, ♉ and ♎
♎	♈ S 45	Par. ☉, △ ♉
♀	♈ N 35	* ♈ ♈ and ♉ * ♎
♊	♈ N 11	△ ♈, △ ♎
♈	♈ S 23	△ ♉ and ☉
♈	♈ S 15	♈ ♎ and ♉
♈	♈ N 52	♈ ♈, ♎ and * ♈
♈	♈ S 44	* ♎

[We regret to announce that the natus on page 147 is incorrect. We are sorry for the mistakes therein made, and can assure our numerous friends and subscribers that although "to err is human," we shall endeavour to have everything in our magazine correct and in order. Having done what all right-minded people should do under similar circumstances, we now give the reading of the native's correct nativity, which will be found on the following page.]

THE native made his first public appearance at 6.0 a.m., on the 18th March, 1852, when the 17th degree of the celestial sign Pisces ascended. Jupiter is therefore the native's significator, and is posited in the eighth house in Scorpio.

It will be noticed that the native's significator (♃) is ruler of three mundane houses, viz., the ninth, tenth and ascendant, and is free from affliction. Mars, who has dignities in the ascendant, is located in the fifth house in ♉, which is the "exaltation" of Jupiter, whilst Jupiter is in Scorpio, a house of Mars; there is, therefore, mutual reception between these two planets, and in addition to this they are in close trine aspect. It is well known that the fifth house has reference to theatres, places of amusement, &c., whilst Jupiter is a general significator of wealth; therefore, the close relationship of these planets is abundant testimony to the natural source by which the native should succeed in gaining wealth; and, it is likewise worthy of note, that a sign ruled by Jupiter is on the "house of honor," which is fresh evidence in support of the native being the right man in the right place. The Moon, who is ruler of the fifth house, is rising in the fruitful sign Pisces; she is free from ill aspects, and is applying to the sextile of Saturn, Herschel and Venus. Venus rules the house of wealth, therefore this is fresh evidence as to his satisfactory financial prospects. The ♃ ✕ ♅ (the latter ruling the eleventh house), should give him staunch reliable friends; the ♃ ✕ ♁ would give him originality; he would make a good astrologer. The Sun in the ascendant in conjunction and parallel with Mercury **increases** his business capabilities, and also gives force to his character; for note, Mercury and Sun are in trine to Mars. The position of Uranus, Saturn and Venus so close to the second house would lead one to think that he would be unfortunate financially; yet, inasmuch as Venus rules the second and being in her own sign (Taurus), "disposes" of the two malefics, and Taurus being a "fixed" sign, the financial indications are durable, although liable under evil directions to interruptions; but the radical testimonies will re-assert themselves as the evil directions pass off. It will be noticed that we have only touched upon finance in this nativity; want of space prevents further elucidation.

His operating directions are as follows:—

Primary : ☉ prog. to ♀ ♄ rad., 1891; followed by ☉ prog. to ♄ ♅ prog., 1892; ☉ prog. to ☐ ♂ prog., 1893. The ♃, by progression, will △ ♃ rad. in March, ☐ ♄ rad. in April, ♄ ♂ rad. in May, △ ☉ rad. end July, △ ♀ and ♃ rad. in October, ☐ ♁ and ♅ rad. middle December.

The first three months of the year will be fortunate, April will produce strange events, or maybe an illness; May and June unfortunate; July to October very fortunate; December **thoroughly bad, and the evil will be continued in the following year (1892), when the lunar will operate on the then acting solar directions**, which are also pregnant with evil. Solomon says, "There is a time for all things," and we trust that the native will be guarded during his evil period. A word to the wise is sufficient. We suggest our students watching the astral indications in this native's horoscope, and noting what events they produce; it will greatly enlarge their knowledge of astral physics.

Personal Descriptions: Are the Orthodox Rules correct?

I HAVE no doubt many of our students, and likewise our professional friends, have often been perplexed in giving a **correct** personal description of the native's appearance of many nativities that may have come before them for delineation. I am convinced it is one of the most difficult problems of the science, as the ordinary rules are not always reliable, and when a correct description of the native is given it is more often by luck than judgment. Until we can get clear, well defined reliable rules, my advice is to let "personal appearances" alone, as it is one of the most prominent rocks on which the student will founder. What are the rules adopted by the majority? We think the following are those generally given:—Notice the sign and degree on the ascendant, what planets aspect the same? The sign the Sun is in, how and by what planets he is in aspect with? The sign the Moon is in, and how and by what planets she is aspected by? Having taken these into consideration, you make a judicious admixture, and then give your description!! Is'nt it delightfully vague, bewildering, and slightly complicated—goodness only knows how the personal appearance ever is arrived at from some nativities that have passed through my hands. We will now give the time and place of birth of a male 11.40 p.m., 5/8/53 near Nottingham, and ask those who have an Ephemeris for the year to erect the natus and give us the description of the native, their remarks will be treated in strict confidence, and we will give the exact description in our pages on a future date. One of our friends treats the sign the Sun is in as a kind of "secondary

ascendant" for the purposes of personal description, taking also into consideration the planets aspecting him, especially in the case of a male; and with a female he notices the sign the Moon is in, together with the planets in aspect to her. He partly bases his reasons on the fact that the Sun is considered by him as "Hyleg," or "Giver of Life" for a male, and the Moon "Hyleg" for a female, and, therefore, they have a great deal to do with the appearance. Whilst we do not entirely disregard what our friend submits, we would point out that although the Sun is Hyleg for a male and Moon for a female, that has no special bearing upon the native's appearance, whereas **it has upon the health**. As we all know, many persons are handsome, &c., and yet whose health is bad; notice many delicate girls who are suffering from the scourge of our country, *viz.*: consumption; their complexion is generally clear, and they have a delicate tinge of color in their cheeks, but a few glances at the eye and we can soon tell whether it is a healthy complexion or otherwise. All who have the luminaries afflicted at birth have bad health and an impaired constitution, but we shall have more to say upon "health" at a later date. We are sorry to say we cannot give any definite rules for arriving at an **exact** description, and we shall be very glad to hear from any professors and students with any authentic information on this important point. Take an example:—Say ♀ on the ascendant in ♍, how could we describe the native? ♀ takes about 84 years to go through the twelve signs, and it is about 70 years since anyone was born with that position, and I very much doubt whether any of my readers have come across an individual born with ♀ in ♍; and yet there must be many alive with the above, whose nativities **may** fall under our observation. How are we to give a description if asked to do so? Doubtless some professors or students in the past may have tabulated such a description which, if authenticated, would be useful, and the same remark would apply to ♄ in ♎, and ♃ in a lesser degree.

THE DECEMBER ECLIPSE.—We predicted the death of some prominent person. Sir Edgar Boehm died on the day of the eclipse. The Dukes of Somerset and Bedford, and the Archbishop of York have also died.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

(CONTINUED).

46. In nativities, much happiness is conferred by the fixed stars, and also by the angles of the New Moon, and by the places of a kingdom's Θ , should the ascendant be found in any of them.

47. If a malefic in one nativity fall in the place of a benefic in another nativity, he who has the benefic will suffer from him who has the malefic.

48. If the mid-heaven of a prince be the ascendant of his subject, or if their respective significators be configured in a benevolent form, they will continue long inseparable. It will be the same also should the sixth house of a servant or subject be the ascendant of his prince or master.

49. If the ascendant of a servant be the mid-heaven in his master's nativity, the master will place so much confidence in that servant as to be ruled by him.

50. Overlook none of the 119 conjunctions, for on them depends the knowledge of worldly operations, whether of generation or of corruption.

51. Make the sign occupied by the Moon at the time of birth the sign ascending at the conception; and consider that in which she may be posited at the conception, or the opposite one, as the sign ascending at birth.

52. Men of tall stature have their lords of nativity in elevation, and their ascendants in the beginning of signs; but the lords of men of short stature will be found in declination, *or in obscure situations*. It must also be seen whether the signs be right or oblique.

53. The lords of nativity of slight or thin men have no latitude, but stout or fat men have; and if the latitude be south, the native will be active, if north, inactive.

54. In the construction of a building the principal rulers, if coupled with a star below the earth, will impede the erection.

55. Mars' evil influence over ships is diminished if he be neither in the mid-heaven nor in the eleventh house; but if in either of these places he renders the ship liable to be captured by pirates; and if the ascendant be afflicted by any fixed star of the nature of Mars, the ship will be burned.

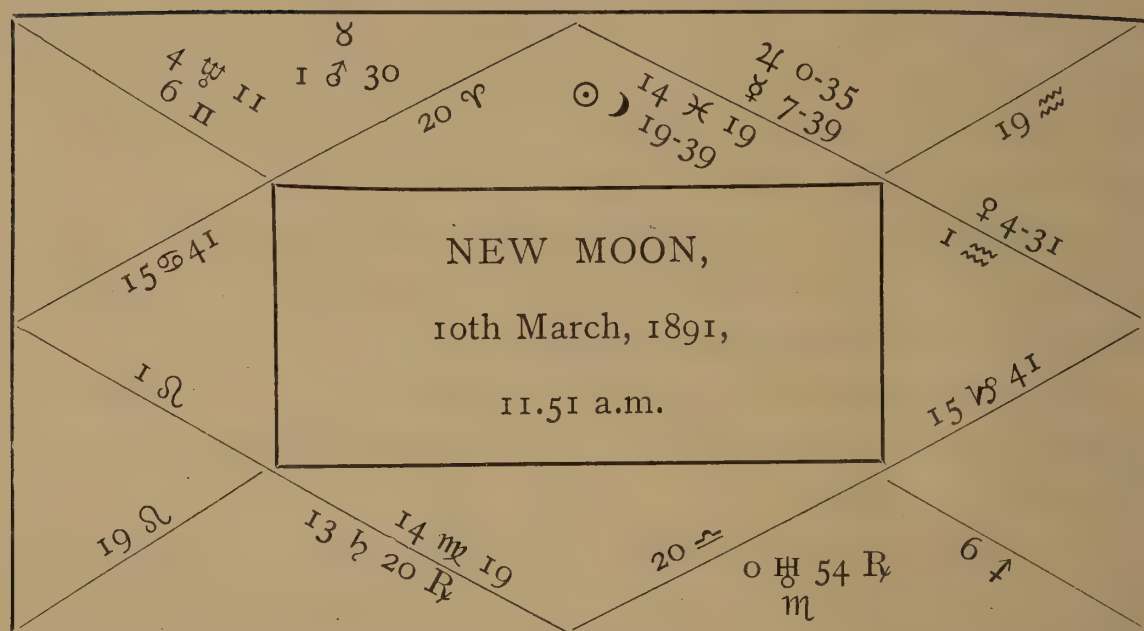
56. While the Moon is in her first quarter, withdrawing from her conjunction with the Sun, the bodily humours expand until her second quarter; in her other quarters they decrease.

57. If, during a sickness, the seventh house and its lord be afflicted, change the physician.

58. Observe the place of an aspect, and its distance from the ascendant of the year; for the event will happen when the profection may arrive thither.

(To be continued).

Mundane Astrology.



THIS is the Neomenia or nearest lunation to the Sun's entry into Aries.

There are some very striking positions in this figure. The luminaries are near the cusp of the midheaven, in close opposition to Saturn, which planet is within one degree of the cusp of the fourth house. The Moon is in exact parallel declination with Saturn. Furthermore, the lights are in semi-square to Venus and Mars (in mutual square), and sesquiquadrate to Uranus. Mars is in his detriment, in opposition to Uranus and sesquiquadrate to Saturn; therefore, the luminaries are afflicted by all three malifics (which also mutually afflict each other), and are entirely void of good aspects. The position of the luminaries in the tenth holds good in Europe for the region between Lisbon (west), and Paris or thereabouts (east). In this region death, disgrace, disaster and endless misfortune will be rife among royalties, government, prominent persons and those in authority.

The evil will be sharp and sudden, as will also be that indicated by Mars and Uranus in the eleventh and fifth. These two planets bring sharp contentions and sudden reversals in Parliament; misfortunes to children, theatres or places of amusement; renewed trouble in Ireland and many regions governed by Taurus and Scorpio, and possible difficulties abroad. It is worth noticing that the Moon rules the ascendant, and the Sun the second and third; Saturn the seventh, eighth and ninth, and that his dispositor is applying to his opposition. Saturn seems to foreshadow a cold period if the accepted rules are correct. The ninth house appears to be the most fortunate, yet even here evil conflicts with the good. There may be attacks upon the church, but benefit in the realms of law, religion, literature, and science is shown. Jupiter and Mercury promise well for trade, but the Moon's aspects foreshadow evil; death and misfortune will fall upon women and children. On the whole, with the exception of the ninth house, there is little but misfortune in the figure.

At Dublin, Mercury culminates. At Lisbon, Jupiter is nearer the meridian, yet the midheaven is still afflicted by Saturn's opposition. Since the lunation is in Pisces, Portugal will not escape without misfortune. At Paris, the luminaries are very near the meridian; they are in the ninth house at Berlin and the east of Europe. From Berlin and Vienna eastward, Mars is in the tenth, opposing Uranus in the fourth, a position of evil omen for peace and prosperity, and auguring ill for monarchs and governments. In the same region, Venus setting brings much scandal and trouble to women.

At Calcutta, Saturn rises, the luminaries set, Uranus is in the second, Mars the eighth, and Venus the fifth; national discontent and trouble; financial and commercial loss, and sudden deaths are here shown.

At Melbourne, with Mars and Uranus in the sixth and twelfth, fevers and epidemic disease are to be feared; there will be much crime. Saturn and the lights are in the eleventh and fifth, bringing death and trouble in Parliaments, and on women and children, theatres and places of amusement.

At Washington, the luminaries have only just risen; Saturn is in the sixth, Mars in the ascendant, and Uranus setting. In the States and Canada there will be much popular discontent and trouble; there will be warlike talk and sudden misfortunes

in connection with other nations and people; divorces and misfortune to women, and much sickness.

At this lunation the luminaries are in the eighth house of the figure for the winter quarter (London), while Mars is in the ninth, approaching the conjunction of the Moon, and in opposition to Uranus in the third.

What Religion does Astrology teach?

(CONTINUED).

By ATHOMIEL.

CHAPTER III.—THE UNIVERSAL AFFINITY OF SPIRIT LIFE.

THE breadth of view which a true knowledge of Astrology and a comprehension of the influences operating upon the native which the horoscope discloses to the mind of the student, the wonderful unfolding of his position, with that of his fellow-men, completely dispels the mist which has risen and fallen at varying periods upon the understanding of observers. Let us look at the zodiac, with its twelve signs and their rulers. What does it teach in regard to the relations of spirit to spirit? What does it declare? All men must be born under some degree of one of the twelve signs, the horoscope declares which, and it also shows that every planet in one way or another influences the nature, according to his degree and position; so therefore every dweller on this plane, with his trine nature of spirit, soul, and body, fills a space in the elements of nature, finds himself evolving under the law of gravity; he has in him so much either good or evil influence, which he is drawing from the prime source of of all life (☉), the grand medium on this plane of the breadth of life of the Eternal Father, and as this grand medium with his attendant planets and satellites (☾ ♄ ♀ ☿ ♃ ♅ ♁ ♂), evolving in the universe under the same laws, called natural laws, transmits their powers to all the universe, the trine man receives from the heavenly messengers his life force; in fact, through their influence, is an incarnate living man. The horoscope or natus declares to the student of Astrology the component parts of our trine nature, and by the aspects realises the exact position of evolution or progress we have arrived at, how much good (spirit ☉), karma (soul ☾), material (body +). As we are a part, and receive our force through the growth of influence in us, so we also transmit

this influence to one another. We are the earthy incarnations or transmitters of the heavenly influences, each filling some portion in material space, in mental force, and spiritual power. "No man liveth unto himself." We draw the influence and transmit it again; each native is drawing the spirit influence or life from the spirit source (☉); he, perforce, to his environments conveys the influence or force again. Students of material laws and forces know that all elements constituting a given physical substance are either good or evil, according to the degrees and quantities of the component parts, and so their power of good or evil is determined by such and such a standard, and their application is governed by the nature and extent of the correspondences which they have to meet and will influence. As we, in our spirit evolutions, are receiving the heavenly influences into our own correspondence by varying degrees (♂ ♀ ☐ △ ▢ 8, &c.), and we obtain continued life thereby, inasmuch as we absorb the influence of spirit life according to our state, so we, by the spirit laws of gravity, which are the natural laws of the spirit, transmit it to the spiritual natures and environments which surround us; in like manner the influence, either good or bad, according to our nature and force. Students of nativities have well observed how they are influenced by certain fellow creatures, by one for good, by another evil. Intuitively we recognise the force and strength of the affinity, and on comparing the two nativities it is always clearly shown that the correspondent forces meeting have been either good or evil. We all have some magnetic power of attraction or repulsion. I have wondered, cannot I evolve or progress alone! I cannot; for a merciful law, which Astrology shows to be ever in ceaseless operation, and which the spirit of the Creating Father breathed over the vast creation, causes all either to be lighthouse or a wreckers' beacon.

The dew falls on rich and poor alike. Astrology teaches no selfish individuality; we are brothers in the struggle and sharers in the crown. The laws of influence and affinity, the knowledge and recognition of our universal brotherhood, is one of the finest instincts of the spirit. From an early age my waking intuition endeavoured to understand the spiritual position of all the races in the world, in the past, in the present. Their methods of outward worship were so different, they say their psalms in so many different tunes; they all seemed so antagonistic in their dogmatism, persecuting and slaying one another, drowning their

humanity in their fanaticisms. I struggled hard in thought; could there be any harmony; children of the same High God; there must be some connecting link, some sub-stratum of truth in all this. Attentive study disclosed some softer, sweeter notes in all their seeming medley. I then thought, surely they were spirits in their varying evolutions, striving to enter the many-sided temple of truth, moved by the same motor power, a grand religious desire to regain their lost divinity. A child of western civilization, I have been much struck by the grand thoughts and noble inspirations of many ancient thinkers who, guided by their intuition, worshipped Him who sitteth in the heavens. I felt they worshipped because they lived obeying the instincts of their higher selves; they sought, they struggled hard for a higher knowledge, a broader grasp. I, for one, could call no man heathen. There must be some means of unlocking this difficult problem, the diversity of religious thought in the various races in the universe, some influences or laws must be in operation explaining the cause. Turning to my western spiritual father, I was offered a stone; the old thinkers were outside the pale of modern orthodoxy; they believed that their gigantic ecclesiastical fabric and various religious ramifications were the only shekinahs of the Almighty. I was not satisfied. I was convinced that those grand old Greeks, Romans, and eastern sages who read the handwriting of the Almighty everywhere in the universe were inhaling the breath of life. They proved their divinity by their intuitive correspondence with the works of the Almighty Father. When I turned to Astrology and found there the universal affinity and correspondence of spirit life in operation, I then could read the handwriting on the wall. The varying diversity of spirit thought and life were the varying stages of spirit growth and evolution, the struggles and aims of the spirit to overcome its materialism. I could then understand Christ's difficult teaching of universal sonship, for I saw that the tie, the relationship, was not ethereal, not imaginary, not visionary, but real, operating; full of life and power.

(To be continued).

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

By "SEPHARIAL."

☿ ☉. This is productive of *changes*; it brings honors to *males* and some success in public affairs and business, but it frequently afflicts the health in a manner somewhat after the nature of Mars, to which planet the Sun closely corresponds. Generally, very important changes in the affairs of life result from this direction; it often produces marriage with both sexes.

With *females*, the direction is not so good, and induces many anxieties upon the mind, affects the health, and produces feverish symptoms as the result of cold or chills. If the primary influences are bad it may cause death.

☿ ♀ ☉. This is a good direction for both sexes, producing honors, success, credit and renown. The favor of dignified persons is conferred upon the native; new friends are made; success with superiors and parents is experienced; the health is good; the mind dignified, lofty and ambitious of honor and esteem, which generally is attained to a large degree. These influences tend strongly to a successful and happy marriage in both sexes.

☿ ♀ ☉, &c., ☉. Brings ill-health, loss of fame, dignity and honor; troubles through the parents, and bereavement in many cases. It is an ill-time for all affairs. The mind is prone to be overbearing and haughty, and troubles through superiors arise; loss of employment or office is to be feared; troubles from the opposite sex, and, in some cases, bereavement. It is a bad time for all concerns. The native loses friends and supporters;

☿ ☿ ♀ ☉. This produces a happy, prosperous and peaceful time, with events of a domestic nature which are pleasurable or advantageous. It is a frequent testimony of courtship or marriage. The health is good; the mind temperate, but given to the pleasures of company; the disposition is peaceful, happy and joyous.

☿ ☊ ☐, &c., ♀. This brings disappointments, grief, losses and bereavement; domestic affairs go badly. The relation of the native with the opposite sex are not productive of happiness at this time; it creates intemperate tendencies and irregular habits. The native is inclined to excesses of the nature denoted by the sign Venus is in at the time of direction; troubles through females, servants and relatives are experienced.

☿ ☌ ☊ ☌ ☌. If Mercury at birth is dignified and well aspected, it brings results attaching to the nature of the planet to which it is in closest relationship. [This must be a matter of judgment with the student.] This rule applies chiefly to the conjunction as the ☌, and ☊ are both good in their effects by whatever planet the aspect is thrown.

The general nature of Mercury is to produce changes, journeys, new business affairs; scholastic honors and success through writings, &c., when in good aspect. It renders the mind industrious, active and restless; but much attention must be paid to the nature of the sign and house Mercury is in at the *time of direction*.

☿ ☊ ☐, &c., ☌. If Mercury is not well placed at birth, it will produce evil effects by its conjunction. The mind is restless and anxious, and a multitude of small worries attend the native's affairs. The body is afflicted according to the nature of the sign Mercury is in at the time. Nervous disorders and brain affections are frequent under these directions. It is a bad time to sign any agreements or to frame contracts; and in business, generally, little success attends the efforts of the native; he is criticized, slandered, and meets with disgrace.

NOTE.—These rules are necessarily only of a general nature. To enumerate the various results attaching to the directions of each planet when posited in the different signs and houses, would require a volume in itself; and even then certain considerations necessary to be made would have to be left out. But for general guidance the student should take the following points into consideration:—

- 1.—The nature of the aspect, whether good or evil.
- 2.—The strength of the aspect.
- 3.—The radical power of the planet to which the Moon is directed.
- 4.—The sign it is in at the time of direction.
- 5.—The house it is in at the time.
- 6.—The general nature of the planet.

These points will serve to guide the mind to a very close estimate of the particular effects of any direction ; the rest must be a matter of experience and natural adaptability for the pursuit of the science of astrology.

In conclusion, I cannot lay too much stress on the fact that the *importance* of secondary directions depends entirely on the **primaries** in operation, as previously stated.

FINIS.

[The " New Method for the Rectification of Horoscopes " will be commenced in our next number],

Herschel's Influence.

(CONTINUED.)

By ALAN LEO.

IF the planet Herschel has been proved to have very great power in the M.C., his influence in the seventh house and effects on marriage is still more remarkable, and I have no hesitation in saying that no planet is so much opposed to harmony in the married state than Herschel when posited in this house. I have no doubt, for I am inclined to think that celibacy should be observed by those having Herschel in the seventh ; if this is not so, they are certainly punished for entering into the united states.

Shortly after I had commenced the study of Astrology, about ten years ago, a singular case came under my notice. A fellow-student showed me the horoscope of a lady who had recently become a widow. It was one of the best nativities I had seen. I was informed by him that he was an intimate friend of the lady's husband, and knew all the circumstances of the union, which were certainly remarkable, and in the interests of the science he told me the following facts.

Three weeks before the marriage, the lady's husband (who I will call D) met with a serious accident while playing billiards with some friends. The physician attending him informed him that he must postpone his coming marriage, but this he would not consent to, and was married according to previous arrangement. Now I have had positive proof supplied me that this was **a purely platonic marriage.**

The lady has Jupiter and Herschel in the seventh house in trine to the Moon, the Moon also in trine aspect to the Sun, Mercury and Mars, with Venus in the mid-heaven unafflicted ; truly a pure nativity for a female.

The husband was born March 2nd, 1826, at 8.30 a.m., with Mars in Scorpio in semisquare to the Moon. He died of *fistula in ano*, at 54, after having been married 13 years. From the moment of his accident he had the full benefit of **Mars in Scorpio**.

These are cases one rarely hears of, and it is only for the benefit of students I give it here.

I have many other very singular proofs of Herschel's power, and I unhesitatingly say that I have never yet seen him in the seventh house but what, when the native marries, something very peculiar always occurs, even should Herschel be well aspected there; and I challenge any professor of Astrology to disprove it. The partners may live very happily for a time, and everything go smoothly, when suddenly something very strange will come out, either the husband or wife has another partner living, or they are separated through strange causes, or a sudden coldness will spring up without any apparent cause.

It often occurs that the partner's past life, upon **close** investigation, will be found to reveal something they would prefer kept in the dark. If Herschel is in a cardinal sign it has been notorious and public, more especially if evilly aspected by Mercury or the Moon; if in a fixed sign the partner has pursued his object with great determination, whether right or wrong, and has never given in until his desire has been attained.

Another singular thing I have noticed is, females with Herschel in the seventh **rarely have children**. I have just recently had some most singular nativities before me, where Herschel is in the seventh, but at present I am not at liberty to put in print what I know; but in every case there is something "uncanny," as the Scotch say; quite out of the ordinary way. When giving judgment on nativities, I never recommend the parties to marry who have Herschel in the western angle.

The Degrees of the Zodiac Symbolised.

(CONTINUED).

By "CHARUBEL."

♈ 1°.—Symbol: A man standing on a rocky eminence with arms folded, in a contemplative mood. Denotes one who is self-possessed; has entire confidence in his own abilities and in the cause he may have espoused. Generally, he is right.

- ♈ 2°.—Symbol: A lofty building with nave and massive pillars on each hand. Denotes a mind capable of appreciating the sublime in architecture, and imbued with the deeper feelings of veneration for the sacred or antique.
- „ 3°.—Symbol: A gigantic “dragon tree” (known to botanists as *Dracaena Draco*), belonging to the Canary Islands. This denotes one who is possessed with almost boundless resources of vitality; and, when brought low by illness, will very soon recuperate. Such are no common specimens of manhood, they generally live to be very old.
- „ 4°.—Symbol: (♀) The planet Venus. Denotes a person of much refinement; one partial to the ornamental, and enamoured with the beautiful both in nature and art; delights in the company of the opposite sex far more than in his or her own.
- „ 5°.—Symbol: A very small unpretentious window in the wall of a massive tower. Denotes one whose native powers and mental resources are so great and abundant that the native will be independent of external aids. He or she will feel ever happy amid the offsprings of his own genius. Further: Such persons will never seek display; these are creators, not imitators.
- „ 6°.—Symbol: A butcher clothed in his working dress conducting a sheep into the slaughter-house. A person of dangerous proclivities; unfortunate to those with whom he may have to do; selfish, crafty and cruel.
- „ 7°.—Symbol: A maze. Denotes one fond of enigmas, who will spend his life in profitless researches; liable to be carried away by foolish whims; nevertheless, one possessing great ingenuity.
- „ 8°.—Symbol: A man desponding, standing on a barren plain with leaden-colored clouds overhead. Denotes a gloomy and monotonous life; uneventful, and generally poor in worldly substance.
- „ 9°.—Symbol: A man climbing a steep hill, a road consisting of steps; an angel form at the top giving words of cheer with a golden crown awaiting him. Denotes one who will be inspired to pursue an object worthy of his ambition, and one who will labour hard and suffer much in the fulfilment of his mission.

- ♌ 10°.—Symbol: A large encampment consisting of women, little children, old people and invalids; a man at the gate keeping guard. Denotes a noble person; a true knight will such be; a defender of the defenceless; a benefactor of the poor and indigent.
- „ 11°.—Symbol: A man inspecting horses. Denotes a horse man; one fond of horses, a good judge of such; fortunate as a horse dealer.
- „ 12°.—Symbol: A spacious park with baronial mansion in the back ground. This degree denotes *much*: The ancestors of the native must have been of a high order; whatever he or she may be to-day, there are large possessions belonging to such, and, possibly, others are enjoying it whilst the native lives in poverty. I advise those who may have this degree on their ascendant to look into this matter.
- „ 13°.—Symbol: An Eastern town (Constantinople). Denotes one whose proclivities are eastward, and whose sympathies will be with Turkey and the Turkish dominion; and may, eventually, have much to do with those climes.
- „ 14°.—Symbol: A vista extending to a great distance, on either hand are majestic trees covered with a profusion of foliage. A person fond of landscape paintings, and one possessed of artistic gifts; open to enchanting visions. This is in a *special* way an idealistic degree.
- „ 15°.—Symbol: A lonely traveller in a solitary way, with a heavy burden on his back, who is assaulted by ruffians. Denotes one most unfortunate; his or her whole life is one continued struggle, and that for a mere existence; always imposed on and wronged out of their hard-earned pittance; everything seems to be against them, and do what they may they *cannot* succeed.

(To be continued.)

THE NOVEMBER ECLIPSE showed Saturn on the cusp of the seventh house as well as Uranus therein. This eclipse was such a slight one that we gave the figure for it more as a matter of form than anything else, not anticipating much from it. However it seems to have had effect. The affliction of the seventh house was soon followed by the Anglo-Portuguese difficulty in connection with the South African Company. The eclipse affected the ninth and third houses. Mr. Gladstone's celebrated letter to Mr. Morley on the Parnell difficulty was published on the day of the eclipse. On December 8th there were three slight railway accidents, and a steamer wrecked near Plymouth (♂ ♄ ♀).

Notes on Recent Events.

MARS AND SATURN.—The opposition of these two malefics was from the mid-heaven and the fourth house, affecting governments, rulers, trade, &c. In England, up to the present, the affliction has coincided with the death of the Duke of Bedford, who committed suicide on 14th January, on which day the moon was in conjunction with Mars and in opposition to Saturn. It also evidently presignified the prolongation of the railway strike. In Vienna it has been followed by the sudden dissolution of the Reichsrath on the 25th Jan., the day of the full moon. In Belgium, the heir presumptive to the throne, Prince Baldwin, died suddenly on January 23rd, of congestion of the lungs, the Moon then being in Cancer. On January 30th, when the Moon was in opposition to Mars, Signor Crispi, the Italian Prime Minister, was suddenly defeated in the Chamber, and his ministry fell. On the same day occurred the attempt at a revolution in Portugal, remarkable for the fact that 24,000 shots were fired, if the papers are to be trusted, and only 20 people were killed. On the same day Charles Bradlaugh died in London, and the artist Meissonnier in France. On the next day, with the Moon applying to Uranus, Dean Plumtre died. On January 31st also, D'Oyley Carte's Royal Opera House was opened with Sullivan's "Ivanhoe." The Moon was in Libra (the house of Venus, goddess of song and music) and in the fifth house of the January lunation, governing theatres and places of public amusement.—Raphael and Zadkiel both predicted seismic disturbances as the result of the opposition of Mars and Saturn, which predictions were soon fulfilled in the shocks of earthquake on the Mediterranean coast and in Texas on the day of the opposition.—Other events following this dangerous opposition have been the revolt of the navy in Chili, the battle with the Dervishes near Suakim, a very fatal railway accident in Kansas, and a mine explosion in Pennsylvania, which was attended by great loss of life.

PARLIAMENT.—Mrs. Peel, the Speaker's wife, died on December 5th, on which day the Moon was in conjunction with Saturn in the sixth house of the figure which represents the opening of Parliament. The Bassetlaw election was won by the Government on December 15th, when the Moon was in conjunction with Jupiter in the eleventh house of the same figure. The North Kilkenny election happened on December 22nd, when the Moon was in Taurus, which sign governs Ireland. The issue of that election was undoubtedly of national importance. The Archbishop of York died on Christmas day, when the Moon was in the third house, in opposition to Venus on the cusp of the ninth in the figure just mentioned. The late member for Hartlepool died on December 29th, when the Moon was again entering the sixth house in opposition to Jupiter and the original place of Mars. This election was held on January 21st, when the Moon was in square to both Saturn and Mars, and in opposition to Venus. Parliament re-assembled after the Christmas recess on January 22nd, when the Moon was on the cusp of the fourth house of this figure, an evil omen. On January 27th the resolution of 22nd June, 1880, refusing Mr. Bradlaugh permission to take the oath or affirm, was expunged from the journals of the House; the Moon was applying to the conjunction of Saturn. Mr. Bradlaugh died on January 30th, on which day the Moon was in opposition to Mars; the immediate cause of death was reported as uraemia, a complication of the kidneys, and at death the Moon was in Libra, which sign governs the kidneys.

Letters to Editor.

DEAR SIR,—Just a few words to correct a misconception. I thought it was understood, from my letter in your January number, that I was speaking of radical afflictions, *i.e.*, afflictions of the Sun at birth, as showing hereditary, organic, and structural imperfections; and afflictions of the Moon, as indicating functional disorders. Raphael unfortunately cites insanity as an hereditary disease. I say **unfortunately** because it is not as yet shown that dementedness or mental derangement is invariably accompanied by organic or even functional brain derangement. On the contrary, the most advanced physiologists have shown that from their standpoint, the border-line between sanity and insanity is undefinable. Hence it becomes a question whether either the Sun or Moon need be afflicted to indicate insanity or mental disorder, unless the brain were deranged also. In the latter case I should consider the Sun for structural and the Moon for functional disorders of the brain. As to cancer, I admit it is an hereditary disease frequently; but it has its beginning in new cases, and the affliction of the Moon would show it. But if the native were born with the germs of cancer already in the system, the Sun afflicted in Cancer, or planets from Cancer or sympathetic signs, would show this as an hereditary organic disorder. In conclusion, I refer your readers to Raphael's Guide, vol. II., p 10, where the author practically supports me. The fact that most chronic diseases are from structural disorders, and acute from functional disorders, points a long way in favour of the conclusion that the former are hereditary, while the latter are acquired.—Yours faithfully,

SEPHARIAL.

DEAR SIR,—“Sepharial” is certainly very pert in his reply to my enquiry in your last, but we are seeking for something more solid than sharp repartees. If what he says is true, he need not be ashamed to own the “oriental source” whence he gained the “outlines” of his system; but if he has had this given him in “confidence,” let him be manly and say so. What matters it whether I am an “initiate” or not, what is wanted is open knowledge; there is too much of this “sham occult” in the air just now; nought but secrecy and mystery; what does it amount to? Does this secrecy tend to make the world wiser and better? I question it. The heavens were meant to be read of all men, and if “Sepharial” is able to interpret them better than others, he should be prepared to explain his promises and authority. Truth will out. My opinion is that there is always what the Americans call “bunkum” in connection with these “secret occultisms.” We Astrological students are seeking truth, and one who professes to know and have information that may or may not be useful, withholds the source whereby all might imbibe at this oriental (?) spring of knowledge. Let “Sepharial” practice what Jesus of Nazareth taught, viz., “Freely as ye have received, freely give.”—Yours, &c.,

VERITAS.

Owing to pressure, the conclusion of “Early English Astrologers” and “Neptune's Influence” are held over until our next issue; also Sepharial's article, “Genius: A problem for Astrologers.”

The Astrologer's Magazine.

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VOL. I. No. 9. * APRIL, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 9.

IN continuation of my remarks on the seventh house, which, it will be remembered, was considered as the house of public enemies, I now purpose to deal with it from the phase of the house of “marriage,” in which it plays a very important part.

In giving judgment on this section, in the case of a male, the Moon's application and position must be carefully noted, together with what planet or planets may be located in the seventh house or within 5° of the cusp thereof, also what planets may be the rulers of the sign upon the cusp, or the sign that may be intercepted therein. It is generally considered that if Saturn be posited in the seventh at birth, that the marriage will be unhappy and that the partner will die first. With the latter, **other testimonies concurring**, I agree with, but as to Saturn being in the seventh and causing unhappiness, I deny *in toto*, for it all depends upon how Saturn is aspected. I have a friend who has ♄ in the seventh in 8, but his married life is a most happy one. Why? He has Jupiter posited in the second in Δ to Saturn, and as Saturn is in a fixed sign (8) the happiness is lasting, the trine from Jupiter improves the nature of Saturn, thus makes a blessing of what would otherwise be a curse. Should Saturn be **afflicted**, the result would be **evil** undoubtedly, but the student must take all aspects, dignities and debilities into consideration. Mars therein, the partner will want to be the “head” whether naturally qualified or not, if a woman, will do her best to keep the native in subjection, but here again the aspects held by Mars must be “weighed in the scales of reason.”

With regard to Uranus, whether aspected or not, he causes discord in the married life, and in **all** cases by strange, peculiar, and extraordinary ways, and from most unaccountable causes. In one instance the native thought and still thinks it was a case of “first love at first sight,” and they married and live happily, yet he is not aware that she eloped from boarding school with an individual who shortly afterwards deserted her.

Another case: the individual fell in love with a lady at the time her husband was alive (not an uncommon occurrence), yet shortly afterwards the husband was supposed to have died; the individual, a man of honor, caused enquiries to be made, and got documentary evidence stating that the husband was dead, and on the strength of this testimony they married; eventually, however, the first husband turned up, consequently the unfortunate lady was unintentionally a "bigamist." I could considerably augment these instances, which are but "mild" forms of Uranus' evil influence when in seventh, but these are sufficient for the present purpose. Those who have ♄ in seventh should avoid marriage, no matter how favorable other testimonies are. Jupiter or Venus therein and well aspected, a happy and fortunate marriage; should Mercury be therein, the effect produced will depend upon how he is aspected; the Sun therein will denote an imperious but good wife if well aspected, etc., and a similar remark applies to the Moon.

Now in the case of a male, the Moon's application by ☌, ☌, ✕, ☐, △, ☐, ☌, or parallel to any planet or planets denotes the partner. If the planet so applied to be a benefic, and well placed and aspected, the union will be a happy one, if otherwise, *vice versa*, but the Moon's application to planets must be made ere she become "void of course," this is ere she leaves the sign she is posited in at birth. Some authors do not consider the luminaries mutual application available, either for a male or female; experience however must decide this important point. Plurality of wives is generally denoted by the fact of the ☾ being in bi-corporeal or double-bodied signs (♊, ♋, and first 15° of ♎), or the planet she applies to being either in one of these signs or in the fruitful ones. If Venus is afflicted by Saturn at birth, the "course of true love does not run very smooth," the native experiences many troubles in courtship, and **rarely marries the one really loved**. Some wiseacres may "shake their heads" at this remark, yet it is the result of experience. Uranus and Venus in any aspect produce attachments that do not receive the authority of the church, it induces a fascination, a mysterious attraction one for the other that cannot be overcome, except by a very determined will. If we take the Sun for a female, instead of the Moon, and apply the foregoing, the result will be the same.

A few remarks on "marriage" as considered in Astrology. It is not considered "marriage" in the present day, unless the union

of a male and female is legally celebrated, but in Astrology this is not so; if a man and woman live together as man and wife, it is considered a "marriage," no matter whether the church or state has legalized the union. This is most important, and many have predicted "marriage" which in a legal sense has never been consummated, and their predictions have been put down as erroneous, whereas cohabitation **has** existed, and **this** is in an Astrological sense "**marriage**;" in the eyes of the Creator it undoubtedly is. I would suggest that all students in future omit the word "marriage," and substitute "**union**," which takes in the whole situation, and does not "beg the question."

(To be continued.)

Reviews.

"JINENDRAMALA."—A work on Hindu Horary Astrology, by Upendra Charia, English translation by N. Chidambaram Iyer, B.A. Price 4/- net, post free (see page 3 of cover). This is a much larger work than the "Shatpanchasika," which was brought out by the same erudite translator, and to students of Hindu Astrology will prove a valuable addition to their libraries. Many of the rules will not apply to the United Kingdom, as most of the questions answered by Horary Astrology in England are applied for by letter, whereas in India it is done by personal application, and the arudha sign determined from the position occupied by the querent. Yet it will be found a useful work. As regards the people for which it was written, it is undoubtedly of very great utility, and its price (4/-) is a strong recommendation. We shall give a few extracts from this later on.

Letters to Editor.

DEAR SIR,—Just one word in reply to "Sepharial." I have never yet found the ☉ to cause either structural or functional derangement of the **brain**; neither can I concede the "fact" that most chronic diseases are from **structural** disorders; witness: chronic rheumatism, asthma, dyspepsia, diabetes, and a lot more. My "Guide," vol. ii., page 10, treats of **chronic**, not hereditary disorders.

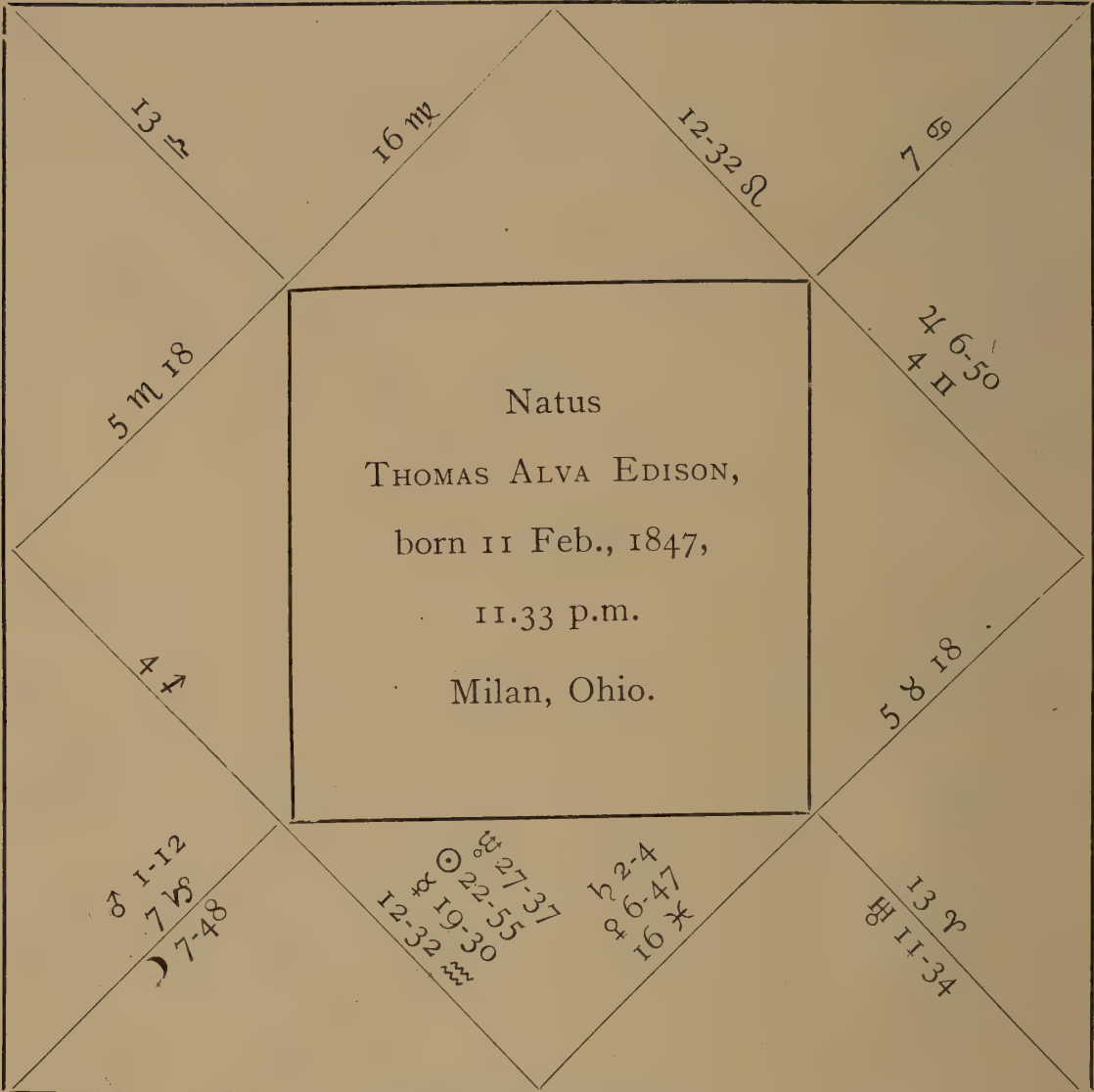
I will not trouble you further on these points, as it is getting to a case of hair-splitting, and can do no good.—Yours truly,

RAPHAEL.

DEAR SIR,—In your article on "Mundane Astrology," in this month's issue, it says on page 159, "But the ninth house is here a large one, its thirty mundane degrees being spread over thirty-nine zodiacal degrees, *et seq.* . . . This question of zodiacal or mundane, as far as we are aware, has never been raised before." In common justice to myself, I am compelled to state that the concluding paragraph of above quotation is not correct. "The question" was raised by myself in concluding portions of my "Essay on Divisions of the Zodiac and Directions" in the late *Astrologer*, and a more correct way of working mundane directions being suggested by me. I shall, therefore, feel obliged by your inserting this in your next issue.—I am, yours truly,

ALBERT DAWES.

The Horoscope of Thomas Alva Edison.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	13 S 59	♂ ♀, ∠ ☿, ∠ ☽
☽	18 S 30	∠ ☉, ∠ ♀, * ♀ and ♀ ☐ ☿
♂	17 S 3	∠ ☽, ♂ ☉, ∠ ♂
♀	10 S 29	* ♂, * ☽, ♂ ♀, ☐ ♀
♂	23 N 45	* ♀, ∠ ♀
☿	20 N 58	☐ ♀, * ☿
♀	12 S 8	♂ ♀, ☐ ☿, * ☽, ☐ ♀
☿	3 N 59	* ☿, ☐ ☽, ∠ ☉

THE time of this scientist's birth was obtained from his father in 1878, and the horoscope drawn from the data received, by a pupil of the American Astrologer, W. H. Chaney, in whose annual the map has appeared, and from whence I copied it, after having verified its correctness. The mystic sign Scorpio is rising, Mars (♂) is therefore the native's significator, who is posited near the third cusp in ♍, his "exaltation," in sextile to

his "dispositor." It is worth noting that "fixed" signs occupy the cusps of the first, fourth, seventh and tenth houses, and that the Sun, who rules the tenth, is in the fourth, in conjunction with Mercury in a "scientific" sign, but evilly configured with Uranus and the Moon. According to the old rules, Mercury "combust" impairs the native's abilities. I am not of that opinion (see article on Mercury, page 41 of this work), and this nativity proves the fallacy of the old aphorism. Mercury is semisquare to Mars. I judge the native has had many annoyances by people signified by ☿ in ♊. It is a coincidence that the very degree ascending is symbolised on page 104 as a "trefoil." *"Faith, hope, and charity are the characteristics; a projector of new schemes for the benefit of the race"* (see "Degrees of the Zodiac Symbolised"), and as regards the last part, it admirably suits the native. The secret sign ♁, and ♂, its ruler, beneath the earth, ♁ ♀, denote the ability for things of a secret and occult nature, and the good aspect to Saturn gives him that determination, patience, and perseverance to follow out the ideas (peculiar) that Uranus, in the sign ruling the head (♈) produces, and although Mercury is semisquare by the Moon, they are nearly in the same parallel of declination, which, to a certain extent, counterbalances the first-named aspect. Mars in Capricorn generally makes the native consequential, but in this case his natural inclinations are steadied by the sextile of both Venus and Saturn. All the planets (Jupiter excepted), are beneath the earth, five of them occupying the fourth house, signifying the end of life. This is good, as it denotes the end of his earthly career will be quite satisfactory; yet, as the ruler of the second is "squared" by ♀, ruling third and fourth, and ♁, he will experience financial losses and troubles in connection with his fifth and eighth houses. It is hardly the nativity one would have expected such an inventor to have had. It shows that the old rules are not all reliable.

PROF. CHANEY'S "PRIMER OF ASTROLOGY."—We have received from an American friend the remaining parts of this "Primer," and can strongly recommend it. The author calls a spade a spade, and upsets, we think wisely, many of the old rules. Some parts are amusing, all is entertaining, and there is much useful and valuable information in it. There are useful tables therein, but we notice that no "directional method" is given owing to want of capital. As the book specially appeals to Americans, they should support it, and thus enable the author to complete it.

The Planet Jupiter. (4)

THE planet Jupiter is termed the greater benefic, he shines with a brilliant light, and is readily discerned by the observer. He takes about twelve years to travel through the twelve signs of the zodiac, and has assigned to him Sagittary and Pisces for his houses, and Cancer for his "exaltation," is "detrimented" in Gemini and Virgo, and has his "fall" in Capricorn. Like all the planets, he has additional strength when angular, and as he is one of the "superior" planets, the effects he produces are very marked. Located at birth in the tenth house and well aspected, the native has an easy passage through life.

The following remarks will apply to Jupiter when **free from affliction and in congenial signs**, but ill-dignified, and evilly aspected the reverse.

In the first house, the native will rise in the world without much trouble, is honorable and straightforward, trustworthy, respected, a sincere friend; in the second, his financial affairs will be quite satisfactory, the more benefic aspects he has from the tenth and fourth houses the better, it is one of the most fortunate positions one can have; in the third, the native is in harmony with his brethren, his short journeys are peaceful and enjoyable; in the fourth, inheritance, or perhaps he will purchase an estate, anyhow, the end of life will be quite satisfactory (as regards resources at all events); in the fifth, distinct gain by speculation, if children, they will be a comfort to the native; in the sixth, good, honest, trustworthy servants, few illnesses; in the seventh, honorable partners, if married, a good marriage; in the eighth, the partner's finances are good and the native may derive benefits from legacies or the goods of the dead, especially if ♃ be lord of the fourth and in good aspect to ♀ or ♂; in the ninth, steadfast in the religious belief professed, a sincere, devout man; in the tenth, the native will rise above the sphere of his birth, his reputation will be high, and he will always hold a good position; in the eleventh, good friends, by which the native will benefit; in the twelfth, although he may have secret enemies, they will not do him damage, but what is done will turn out to the native's advantage, but as I have previously mentioned, the good will be increased or lessened according to the sign Jupiter is in, and also how he is aspected. Mars and Jupiter's influence appear very antagonistic, the former aptly signifies a "man of war," the

latter a "man of peace," consequently the amalgamation is unsatisfactory, and as Jupiter is a general significator of wealth, the aspects between these planets tend to prodigality. Nothing can be better than for the luminaries to be in good aspect to Jupiter, the good foreshadowed will make the native's path through life a "path of roses," he may, under evil directions, feel a few of the "thorns" caused by the cross aspects of the planets, but the radical good will always reassert itself.

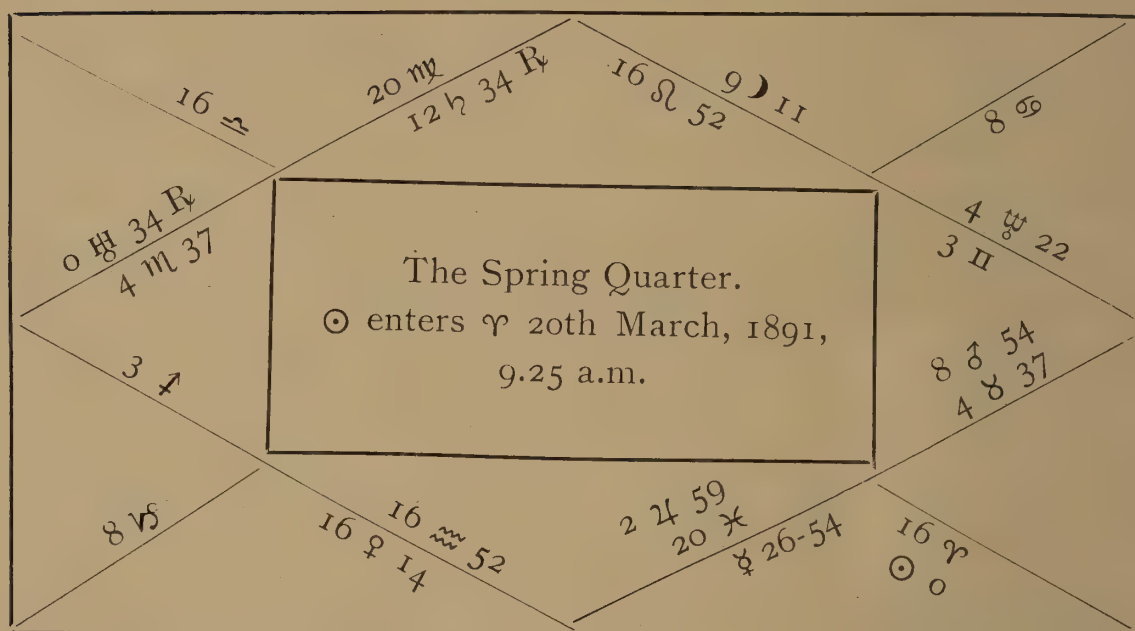
Jupiter in the sign of the horseman (\mathcal{H}), denotes one fond of equestrianism, cricket, football, and all out-door sports; as a rule they do not care for books. In Scorpio, the native has ability for a doctor or a surgeon, the nature of the sign being secret, and the nature of Jupiter sympathetic, his researches and experiments in the domain of medicine would be devoted to the alleviation of suffering humanity by means of his sympathetic nature, and he would be certain to achieve a sound reputation as a clever and successful practitioner. If in Libra (the "just" sign), he would be admirably adapted, naturally, for an "arbitrator;" his just nature would fairly weigh the evidence on both sides, and the verdict given would be truly a "just" one. Were our magistrates, especially the "great unpaid," selected for their important posts from their nativities, many so-called "justices" would have to seek other posts more in keeping with their tyrannical propensities, and make way for a class of men that might aptly be described by \mathcal{U} in \mathcal{A} .

The good aspects of Jupiter and Saturn make the native profound, contemplative, and careful, and he would probably benefit from Saturnine persons and things; to Herschel, a love of the antique, curious, and uncommon, probability of legacies, or benefit from antiquated things; to Venus, an honorable lover, but not much of a "lady's man;" to Mercury, good judgment other testimonies concurring, distinct gain from literature; to the Sun, somewhat dignified and consequential, but the native's heart is benevolent and is charitably inclined, he would not stoop to a mean or debasing action; to the Moon, great success, and in the case of a female, improved health.

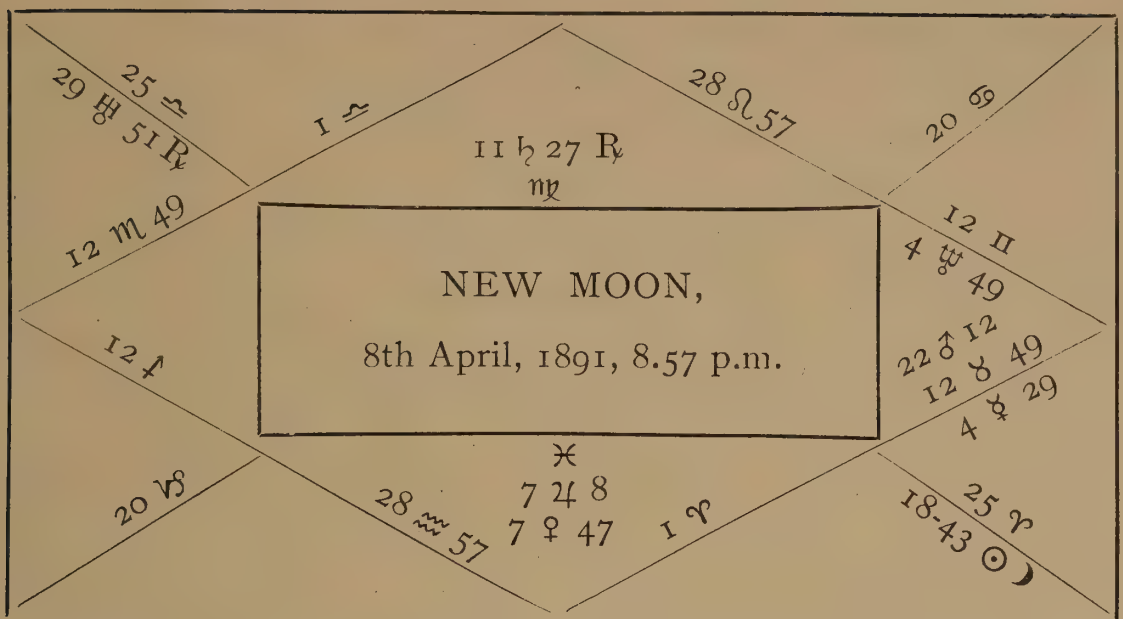
With regard to health, I might say that when Jupiter is afflicted, especially by the Moon, the native invariably suffers from indigestion or some disorder of the liver, which is specially under Jupiter's care. Other complaints proceed from his affliction,

which may be arrived at from a careful consideration from what planets the afflictions come, what zodiacal sign they are placed in, and also what mundane house they occupy; a careful study of these points would enable the student to diagnose the nature of the complaint the native would suffer from, likewise the seat of the disease.

Mundane Astrology.



THE only planets above the earth are the three malefics, together with Neptune and the Moon. As in the figure for the winter quarter, the Moon is the most elevated body, and Mars is setting. But the Moon and Mars were in sextile in the winter, whereas now they are in square, accentuating the evil, Mars ruling the ascendant. In addition Saturn is in the mid-heaven receiving the opposition of Jupiter, Neptune being in square to both. The quarter will not pass without martial events abroad, and our foreign relations will not be at all satisfactory. Many strikes are threatened, and much dissatisfaction. National trade is likely to suffer. Evil as well as good is in store for the shipping interest. The tenth house is under a cloud in England and a large part of Europe; hence governments, rulers, and those in authority continue to suffer, as has been the case during the preceding months of the year. There will be many sudden deaths, and women and children are threatened with evil. The masses will benefit, but there will be much crime in the land.



The evil South Scale is rising (nature $\text{h } \text{♀}$) and Regulus culminates (nature ♂). The three malefics and Neptune are the only planets above the horizon. The lunation occurs at the very degree (the nineteenth), which is the exaltation of the Sun. Very unexpected events will occur, and trouble will suddenly fall upon rulers, governments and prominent persons. The close conjunction of Venus and Jupiter in the fourth is remarkable, and surely brings some benefit to agriculturalists and landowners, though the opposition of Saturn goes some way towards weakening its effect. At Berlin, Rome, and Vienna, Saturn is very near the meridian, and Mars near the western horizon. Further west, Saturn is in the ninth. At Calcutta, Venus and Jupiter rise, bringing good fortune in their train, though Saturn setting indicates trouble with other peoples. At Melbourne, the luminaries rise and Uranus sets. Honours will be won, or good fortune secured by prominent persons. The country will benefit. At Washington, Saturn has risen, bringing trouble upon the continent. Mars in the ninth brings danger in travelling and trouble on the seas. Uranus in the second disturbs financial affairs, though his influence is not wholly evil.

“Neptune's Influence,”

FROM ANOTHER POINT OF VIEW.

I DO not entirely agree with friend Hatfield's remarks. In the first place he has overlooked the fact that the superior planets give more stability than the inferiors and **rule periods**; the events of everyday life being chiefly affected by the inferiors, these have far more to do with licentiousness than the superiors. The superiors

give distinct traits of character, not of the ordinary kind, and often disqualify the native for an ordinary business career, which is not necessarily an evil, rather the reverse when turned to good account in early life. To prove this, I will give my time of birth, also a few facts in substantiation thereof. Born 8.16 p.m., 17/7/38, asc. $28^{\circ} 53'$ ♊, ♄ is rising in 8,56 ♋ R in close 8 to ♋, and Δ ♎. ♀ also rises in 8 4 and \square ♎, therefore ♄, ♀, and 4 have a great deal to do with me. The ancients would say ♋ was my significator, but if ♀ and 4 in any way signify me, their 8 show the double life our friend Hatfield refers to, quite irrespective of ♄, which I deny *in toto*, also his remarks as to those who have ♄ in asc. living in one place for years. As will be seen, I have ♄ in asc. in a fixed sign, my parents never lived in one town twelve months during my early years, in fact until twenty-three I was continually on the move. As to ♄ in seventh, to **some extent** his remarks are right. and I will cite a special case: female natus, ♄ is on cusp of seventh in ♋, literally besieged, having \square ♋ from tenth, ♋ of ♀ from ninth, ♋ ☉ from fifth, all close aspects. This lady is of good birth; at twenty years of age she married a gentleman of sixty-five, and lived happily for a few years until he died; one child was born to them which was "kidnapped" at father's death, and the mother never saw the child afterwards; she married again to a man about seventy years of age, and lived happily with him for a year or so, when she discovered he had a wife then alive, whom he had not lived with for fifteen years; she left her "husband," and he shortly afterwards met with accidental death. Even with this experience, she still would prefer an **old man**. Licentiousness in this case is quite out of the question, but the novelty, as regards her preference, is out of the common.

As to ♄ influence in tenth and twelfth houses, I refrain from commenting on; but as to the colors our friend Hatfield assigns to ♄, proof should be given ere we accept this, and I cannot agree with the various employments our friend states are affected or influenced by this planet. As to ♄ influence at the various deaths given, far more important influences were in operation from the other superiors than that proceeding from ♄, as the professor can readily see; and as to the violent murders and deaths emanating from ♄, in the interest of Astrology, would our friend Hatfield give us data and facts showing that the evil came **chiefly** from ♄, so that we can **all** see for ourselves whether any evil directions from ♀, ♋, and ♌, were not the chief causes which caused these murders, etc.

What Religion does Astrology teach?

(CONTINUED).

By ATHOMIEL.

CHAPTER IV.—THE JUSTICE OF THE EXIGENCIES AND EXPERIENCES OF INDIVIDUAL MATERIAL EXISTENCE.

IS there a god of justice? This is often the plaintive wail which strikes the sensitive cord of our higher selves as we progress through life. It is the groan of the heavy-laden sons of men; it is their higher selves crying out against the grievous chain which binds them to the Promethian rock of materialism, seeing and feeling the brightness of the world around of which they cannot taste the sweetness.

“Water, water everywhere,
Yet not one drop to drink.”

There are one or two elements connected with this cry which should be considered. It is difficult to comprehend that there is anything pertaining to justice in material existence at all, it seems such a struggle, such a survival of the fittest. Looked at in the light of ordinary received thought we are mystified; apparently born without any desire on our part, to environments often debased in the lowest degree, or the child of cringing poverty, either of health or wealth, to suffer seems our lot; we are not gifted with capabilities or favored with opportunities of rising above the level of our natural position; on the other hand men are born, on the same ground apparently, without any desire on their part to environments the most exalted, with health, wealth, and purity, their native element. Where! oh where is the justice? One born of the “devil,” the other born of the “gods.”

I appeal again to my western spiritual fathers, and I am met with a profound ignorance. “Such is the economy of the eternal Father,” they say, “all will be explained hereafter.” They know not, and they clothe their ignorance with a blind faith. The revolt against this dreadful state of affairs is bubbling up on all sides, the victims of these dire material incarnations are clamoring to be heard, and the worst element of the situation is the ignorance of the autocratic leaders of modern theological orthodoxy.

On all sides is the knowledge of the hidden laws of material sciences being unearthed, and accordingly a higher state of comfort physically is being enjoyed. We are in truth coming to the day

of the scientific millenium; surely the psychic and spiritual laws under which we are evolving are not to remain clouded in dire darkness? Are only the material and intellectual to advance, and the spiritual to remain still shrouded and unknown? It is not one of the ethics of justice that such should remain so, the descent is the result of our material instincts, so the power of the ascent, difficult as it may be, must be accomplished by the exercise and growth of our inherent spiritual strength.

The immediate point I have to deal with, is the justice of the order of Providence as a study of Astrology reveals. Having already dealt briefly with the evolutions of the spirit and its surrounding influences, the natural sequence follows:—Where then, is the justice of your astral system of truth?

The highest justice which jurisprudence teaches is the equality of laws, so the highest justice which Astrology reveals is, that during all the countless evolutions of our spirit progress through its material incarnations, the same primordial economy operates, and it is either in accordance with the upward generation of our higher selves that we are born under higher influences, and receive the benefits of such material influences as enables our spiritual position to become strengthened over our material longings, and so progress upward; or it is by following the instincts of blind fatalism that the native is born to “sin, misery, and woe.” It is not always the wealth of materialism that means the ease of the spirit; the apostle had it when he wrote, “Whom the Lord loveth, he chasteneth;” and further, Christ’s teaching, “Ye cannot serve both God (☉) and mammon (+).

None of the planetary influences in themselves are evil, the evil lies in the natural perversion which materialism makes. It is, in fact, through trying to rise upwards by bringing the spirit (☉) downwards, by crucifying it through the soul and matter (♄ and +) instead of overcoming the material and its satellite intellect (+ and ♃), and if I may use the terms, entering the higher grade, the spiritual life over the conquered material (+) and its soul or intellect (♃). I take the moon (♁) or natural power to be the intellect of material, being the satellite of the earth, as Mercury (☿) is the intellect of the Sun (☉) being a satellite of that orb. The knowledge of these laws and influences operating upon all, which those who seek for themselves may find; the pearl of great price is open for all, and who can complain of injustice when the way, though difficult and narrow, is the heritage of all those who

The Degrees of the Zodiac Symbolised.

(CONTINUED).

By "CHARUBEL."

- ♌ 16°.—Symbol: A man of stout make, good proportions, round rosy features, looking very merry, dancing grotesquely. Denotes one who lives to eat and enjoy himself; never troubles his mind with cares; seldom thinks of the future by way of providing for the same; the present is his all; his creed is, "Let me eat, drink, and be merry, for to-morrow I may be dead and 'done for.'"
- ♍ 17°.—Symbol: A man with a large pair of scales in the act of weighing. One who will have much to do with weights and measures; he will have a liking for such employment and will be apt in matters of detail.
- ♎ 18°.—Symbol: A race-course, the racers at full speed. Denotes a gambler, a "bookmaker," a betting man; one who will devote his time and his money to such speculations.
- ♏ 19°.—Symbol: A coal pit; the machinery at a standstill; the whole of the plant in a dilapidated condition. Denotes one who will have much to do with mining operations; if a miner, liable to suffer by accidents; if a proprietor, liable to become a bankrupt by such pursuits.
- ♐ 20°.—Symbol: A person ascending a spiral staircase with sunshine at top, within a dark enclosure. Denotes one who has to do much in life for very small returns; he may always appear busy, yet but little to be seen; but good luck falls to his lot at the end of his days.
- ♑ 21°.—Symbol: A ferry boat in the act of taking people across a wide deep stream. Denotes one who will be a guide and a teacher of the public; he or she will prove of much service to others, far more than to himself.
- ♒ 22°.—Symbol: A spacious hall, like a museum, the walls of which are covered with symbols and hieroglyphics. Denotes a student of the mystical; an antiquarian; a person given to curious studies.
- ♓ 23°.—Symbol: The sun shining brightly in a cloudless sky. Denotes one who is liable to be carried away with brilliant anticipations, such anticipations being too sanguine; he is ever liable to disappointment, and for as much as I see

the Sun in the south-eastern quadrant, these anticipations will be more or less confined to early life.

- ♈ 24°.—Symbol: A man struggling in a lake, only the head out, sometimes the head appears to sink under, but it rises again and again, until at last a life buoy is thrown to him by a person witnessing his position; finally he is saved. Denotes one who will always be in trouble through debt; always involved; always on the verge of bankruptcy; finally, by some unlooked-for and unexpected "god-send," he or she is delivered.
- „ 25°.—Symbol: A field of ripe corn; the reapers are at work neath the beams of the Sun. A very fortunate person, more especially about middle life, when fortune smiles on him and an abundance is his lot.
- „ 26°.—Symbol: Too revolting to be given; but whoever thou art who mayest have this degree on thy ascendant, keep out of bad company. Indulge not in stimulants: keep clear of the gambling hells, and seek to develope thy higher nature; by such a course thou mayest save thyself.
- „ 27°.—Symbol: Two men running a race. Denotes a pedestrian; one fleet of foot; an adept at cricketing, or any of the athletic sports.
- „ 28°.—Symbol: An indescribable scene; chaos, confusion, dissolving views. Denotes one who is born with some very marked defect of intellect, or he may become insane after he has passed childhood. This degree gives weak intellect, generally idiocy.
- „ 29°.—Symbol: A man walking beside a cow, with his hand on her back and bringing her home from the pasture at eventide. Denotes one very fond of cattle, also one who will possess great control over the bovine species, and one who will prosper by a dairy farm.
- „ 30°.—Symbol: A shepherd on the mountain top with crook in hand looking out for the locality of his sheep. This symbol is more figurative than literal; it denotes one who by reason of his superior powers and advantageous position in life, will be called to be a leader and a commander of a society, a community, or perchance a nation in the capacity of president. This degree is pre-eminently the degree of rule, and that ruler who has this degree on his ascendant will be a ruler indeed.

Genius: A Problem for Astrologers.

By "SEPHARIAL."

THE problem which I am about to place before the Astrologers of the day, is one which cannot fail to interest all who have arrived at a knowledge of the possibilities of the astral science, and who, consequently, have formed some idea of its imperfections and countless anomalies.

I have long come to the conclusion that the knowledge we possess of the laws governing the appearance of what is called "genius" in the world, is of the most unsatisfactory and flimsy nature.

In a word, therefore, I am appealing to the Astrological world for its answer to the ever-recurring question: **Whence comes "genius?"** How shall we answer the straightforward and importunate questioning of the learned Ingersoll? "How do you account for Shakespeare's genius?"

There is the materialistic school that tries to see **genius** in the cumulative effects of physical heredity. This school of thought and research, while ignoring "working hypotheses" and all evidence of a purely rational nature, accepts only the evidence of the five senses, and sees **man** as an intelligent creature only in connection with brain-cell development; regarding knowledge and consciousness as nothing more than brain-cell vibration; the by-product of living matter! Thus, while falling back upon "hypothesis" of a singularly strained description in the attempt to account for "genius," it is inconsistent enough to maintain this attitude in knowledge of the fact that intelligence of that order referred to as "genius," is as evasive in its manifestations as an *ignis fatuus* or 'will o' the wisp,' springing up just where it is least expected, and posing in the most unlikely attitudes, so far as heredity and environment would lead us to expect. The materialist professes to be guided by knowledge alone, and yet a knowledge of the law under question would do more than enable us to refer genius to its causes; it would give us the power of predicting where it should appear, from a consideration only of physiological conditions, if such be the underlying cause! But while the most intellectual families, in common with the rest of humanity, are found to produce their "idiots," and while the less educated will become the parents of the child of genius, it is fair to conclude that heredity is **not** the governing factor in this matter.

What then is the cause of genius? Can the facts be covered by any hypothesis within the range of rationalistic consent?

The modern theological concept of divine inspiration does not cover the ground of the discussion, since it entails the question of "special election," upon which theology is not agreed. Moreover, it introduces the problem of all the unmerited suffering to which the child of genius is ever subjected by the ignorance of the age it illumines, which is not consistent with our ideas of divine justice.

It may however be objected, that what appears to **us** as just may not be so when viewed from the standpoint of divine intelligence. But divine intelligence is not concerned with our problem, and it is useless for us to discuss the question from that standpoint. The problems of life are ours alone, and do not exist for that which is evident in life itself.

We must, therefore, be guided only by that sense of justice which is in us, and this sense of ours declares strongly against the idea of divine **caprice** as the cause of one man being a genius, while a thousand of his contemporaneous countrymen may be drivelling idiots!

Is there any way out of the difficulty? Can we successfully refer the transcendent intellect of the poetical, artistic, or mechanical genius to the stellar conditions attendant upon the birth of such? And it is at this point that I especially claim the attention of the student of Astrology: What do we find in the "text books" which touch upon this subject but difficulties and contradictions? For although specific rules are given by them for the judgment of the mental constitution, they do not uniformly apply. Take for instance the case of **insanity**. It is true that the rule holds good in all cases where insanity is noted, but there are other cases, far more numerous and striking than many students imagine, where the **same positions** exist and insanity is not a result! A. J. Pearce, in his "Science of the Stars," says:—We do not deny the existence of many difficulties and anomalies, and fully admit that astral science is incompetent to explain the divergencies of human constitution and character without a free use of the doctrine of heredity. Our contention is that the two theories complete each other; the latter accounting for the element of stability, the former for the element of variability.

So far, we have only the question of insanity or sanity discussed. The reasoning is sound, and the cause of the variable element may probably be found to exist in stellar combinations as stated; but for "genius" there appears to be no rule whatever, even admitting the interaction of stellar and hereditary influences; and allowing for the free intermixture of family elements of constitution, the latter becomes a very precarious factor indeed.

(To be continued.)

Astro-Meteorology.

FOR APRIL, 1891.

1.—Fair.	11.—Showery.	21.—Fair.
2.—Changeable.	12.— „	22.—Variable.
3.—Showery.	13.—Fair.	23.—Showery.
4.—Fair.	14.— „	24.—Unsettled.
5.—Variable.	15.—Variable.	25.—Showery.
6.—Windy.	16.—Showery.	26.—Rain.
7.—Warmer.	17.—Fair.	27.— „
8.—Fine.	18.—Storms.	28.—Unsettled.
9.—Fair.	19.—Variable.	29.—Fairer.
10.—Warm.	20.—Showery.	30.—Fair.

The first part of the month very fair and pleasant till about 15th, when it will be more unsettled and much rain until 28th.

GEMINI.

The Whitechapel Murder.

THE last Whitechapel murder occurred about 2 a.m. on 13th February, 1891. At 2.15 a.m., the body of Frances Cole was discovered in an arch under the Great Eastern Railway near Leman Street. The throat was cut, but the body was not otherwise mutilated. On drawing a figure for this time, it will be found that the twenty-ninth degree of Scorpio was rising. The Moon was on the cusp of the fifth house, seven degrees separated from the conjunction with Mars in Aries, and applying (eleven degrees) to the opposition of Uranus. This figure is remarkable for being, with the exception of the Moon's position, almost the same as that for the preceding lunation. At the February lunation, the middle of the twenty-eighth degree of the same sign rose ($27^{\circ} \text{ } m \text{ } 34'$), and at the time of the murder the Moon had

arrived at the exact degree which was then on the cusp of the fifth house. For those who argue that Neptune is ever malific, it is worth noticing that the planet was in parallel declination with the Moon and Venus, also that it was setting both at the lunation and at the time of the murder. The exact minute at which the murder was committed is of course uncertain, the possible time varying from two or three minutes to 2 a.m. to five or ten minutes past. But since the figure so greatly resembles that for the preceding lunation, one is tempted to enquire whether it is not possible that the **same** degree of this significant sign, Scorpio, may not have arisen on both occasions; and on examination, we find that $28^{\circ} \text{ m } 0'$ (the **end** of the same degree, the twenty-eighth) rose at about one minute to two o'clock. Now, turning to Charubel's "Degrees of the Zodiac Symbolised," we find a most striking description of this degree, the twenty-eighth of Scorpio—see page 129, January number:—

"Symbol:—A tiger crouching ready for a spring on its prey. A revengeful, treacherous, and cruel person. This degree is an evil mixture of Saturn and Mars."

If we proceed any further with our remarks, we shall be compelled to humbly apologise to *Astrologia Sana*; and having done so, we straightway notice that the murder happened on the 13th day of the month, and that day was a Friday—Venus day.

It was the eighth hour of the night. The number eight has some occult significance in connection with death and dissolution. The astrological hour was that of the Moon, which at the time of the murder was ruler of the eighth house.

It is also significant, that the Moon (ruling the eighth, on the cusp of the fifth) was in Aries, the house of Mars. This latter planet was ruler of the ascendant, twelfth and fifth, and was posited in the fourth.

The previous Whitechapel murders happened on the following occasions:—

- 1.—Christmas Week, 1887. The day of this murder is unrecorded.
- 2.—Martha Turner, on 7th August, 1888. This was the day of an eclipse of the Sun. The two luminaries were in conjunction with Venus and Saturn, and in square to Mars.
- 3.—Mrs. Nichols, 31st August, 1888.
- 4.—Mrs. Chapman, 7th September, 1888.
- 5.—Mrs. Eddowes and Elizabeth Stride, 30th September, 1888.
- 6.—Mary Jane Kelly, 9th November, 1888.
- 7.—Alice Mackenzie, 17th July, 1889.
- 8.—Woman unknown, 10th September, 1889.

Some Early English Astrologers.

(CONTINUED)

By MORELAND HICKMAN.

THERE are several anecdotes of our early English Astrologers in "Burnet's History of his Own Times," but the misfortune concerning them is that in nearly every instance they are more or less contradicted in the writings of others who lived contemporaneously with him, and spoke of the same men. It is well, therefore, rather than be found recording matters which are controversial in point of correctness, to pass them over; for it is evident therefrom that the proper casting of the nativities were mistaken from various anterior errors.

We have referred to Lilly. He was the Sideophel of Butler. He wrote his own life a few years before he died, and the calculations concerning him were actually verified. It has been asserted by the enemies of Astrology, particularly those who lived in his life, as we find by the chronicles of which he likewise was the author, that he was given to imposition of so palpable a nature "that it is difficult to know when he is speaking what he really believes to be the truth." In his sketch, however, of the Astrology of his day, he characterises these adepts as the lowest miscreants of the town. And he puts this so well that he even shows them, in their other actions outside the range of this particular libellous attack upon his subject, as the greatest rogues of which we have any example in domestic history. Lilly names many real impostors, amongst others, Booker, Backhouse, and Gadbury; these were men who gained wonderful good livelihoods by practising on the credulity of the ignorant and superstitious, but there does not appear to be any evidence of their power over men of learning, though, again, this has been asserted. In the life of Ashmole some reference is made to these calumnies, but they are hardly worth the trouble of perusing, so full of doubt as to the genuineness of resource are the statements.

In the 15th century it appears that our great Astrologers were befriended by royalty. For instance, they flourished during the civil wars, but not without a host of despicable and ignorant men round them.

In 1670 there was some misfortune attendant upon Astrology through an immoderate passion for horoscopes, which led to the

creation of a new and this time leaguered host of merely half-educated Astronomers. Nevertheless, among the people of first-rank, particularly in France, from whence it came, there were some clever exponents of the stars. It seems, if we may judge from the works issued at the time on the subject, there existed a prevailing custom that the new-born child was presented naked to some eminently-known Astrologer, who read the first lineaments sometimes in his forehead, and the transverse lines in his hand, and thence wrote down its future destiny. However true this may be in its results, certain it is that Catherine de Medicin, who brought Henry IV. thus to an old French Astrologer named Nostradamus, whom antiquaries in particular esteem for his "Chronicle of Provence," he predicted exactly in accordance with his calculations. It is, therefore, probably true that the vaticinating powers of our early English Astrologers met with like results, even though, unfortunately no instances are handed down to us from the custom in England.

It is not generally known that Dryden was an Astrologer; he cast the nativities of his sons, one of which happened exactly in harmony therewith. Another correct Astrologer was Sir William Dugdale, not unlike Dr. Grew, both of whom lived in the century before last; they were the founders of Astrological Clubs, but the evolution of time has annihilated them all. Congreve was an Astrologer, and the way in which it aided him in his career as poet is well-known to readers of his life.

The Astrologers of the last century were not near so numerous as in that preceding it, but they produced a greater quantity of literature upon the subject than in the combined periods since it first got popular recognition in England. And it may gratify our students of the subject to know that even to-day the great price of some of these books makes the belief strong that Astrology of the deeper kind has still many of no inferior order.

ESOTERIC ASTROLOGY.—In reply to many of our friends, there is no book published on the subject, and reliable information is difficult of attainment, but we are pleased to say that we are able to announce that an exposition thereon will be published in this magazine, which will commence in our second volume.

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

BY "SEPHARIAL."

RECTIFICATION OF APPROXIMATE HOROSCOPES.

THE method of rectification which I am about to bring to the notice of the reader, is founded upon that usually known as the Trutine of Hermes, although it differs very essentially in many respects from the method of Hermes, as will be seen during the exposition.

It has long been clear to my mind that there is a fixed and determinable law controlling the moment of birth, by which a certain regular distribution of planetary and zodiacal influence is maintained with respect to any given locality; and it was this consideration which forced itself most prominently before my mind when reflecting upon the law of periodicity which is elsewhere so uniformly observed in nature. Hence I began to study the question more closely. Turning to the "Grammar of Astrology," ch. xviii., I found it stated that "unless the time of a child's birth be accurately noted by an Astrologer, or for Astrological purposes, it is very likely to be incorrect; and as an error of half a minute may throw a direction out six weeks, and an error of two minutes cause the direction to be wrong by six months, it becomes important how to learn the true time of birth, when we have only what may be called the estimate time."

The degree of accuracy required for the purpose of calculating "arcs of direction" by spherical trigonometry is such as to have formed an effectual barrier to the study of this system with many who otherwise are fully qualified to become Astrologers; and I think it will be granted that the degree of judgment and intuition required for the purpose of interpretation does not include a knowledge of the higher mathematics, and *vice versa*. Therefore Raphael, in his "Guide to Astrology," vol. ii., sought to clear away, as far as possible, the difficulties which the more complex systems of directing placed in the way of the truth-seeker, and which, to many, were insuperable. Hence we are told in chapter vii. of the work above-mentioned, that "the exact moment of birth, so difficult and almost impossible to get at, is not essential."

Providing a system can be formulated which will admit of accurate results without noting the exact minute of birth, I should agree with the author, and experience shows that the predictions based upon the lunar or secondary directions do not require the same accuracy as those drawn from the Ptolemaic "equatorial arcs." Nevertheless, as said, it is better "that the hour of birth be ascertained as nearly as possible, on account of the alteration it will make on the cusps of the houses."

The methods of rectification which came under notice at the outset of my investigations, were variously the Animoder of Ptoleme, the Trutine of Hermes, and other methods which employed directions to the ascendant, transits, profections, &c., as set forth in the works of Andrea Argolo, Ptoleme and others. The former gives the aphorism of Hermes, sufficiently clear in his "Ptolemæus Parvus," chap. ix., *de gradu horoscopante*; which he says is to be found in the Centiloquio, falsely ascribed to Ptoleme, *i.e.*, "the place of the Moon in the nativity is the ascendant in the conception, and the place of the Moon in the conception is the ascendant in the nativity, or its opposite."

With this information in hand I next turned to the method of application, and after closely following the rules laid down, was utterly disappointed with the results obtained. I must ask the reader to turn to the rules given in "Wilson's Dictionary of Astrology," p. 345 *et seq.*, as they are too long to reproduce here. It is unfortunate, however, that Wilson has copied the rules so very imperfectly that they make a farce of the original scheme as cited by Argol. In order to find the day of conception (so-called) the Moon's distance from the ascendant or descendent is taken, and a number of days allowed for each degree, corresponding roughly to the Moon's motion. This distance is given by Wilson as if measured by degrees of the ecliptic, but elsewhere it is said to be measured by the *oblique* ascension or descension of the Moon, taken with latitude. It is quite certain that Wilson did not quite understand what was intended, for after saying that "upon the whole the rectification of a nativity is very useless," he adds, "the artist who can bring his direction within *three months* of an accident will have no reason to complain," and this after having made the statement that the Trutine of Hermes "certainly merits a trial, and so far as my experience extends, I have little doubt the *same sign* ascends both at the conception and at the birth," which is entirely at variance with the rule he endeavours to illustrate, and which, he would have us believe, he had found by experience to be true! The chief objection which arises out of the method of rectifying nativities by arcs of direction, given in the "Grammar of Astrology," is that it entails the supposition that these "arcs" will measure *exactly* to the trine of the events

they signify, whereas we find they do not. The "trutine" is, in my opinion, the nearest to the truth, and when divested of the contradictions which have been woven into it by various exponents, it leaves the original aphorism of Trismegistus as a signpost from which we can start with a certain amount of assurance. In applying the rule I have been able to do away with a large part of the calculation required in the old methods of its application, and also to demonstrate the exact relationship between the ante-natal epoch and the moment of birth, thus doing away with the doubt implied by the words of the aphorism: "The place of the Moon at birth is the ascendant at conception, *or its opposite.*" In short, I have reduced a very complex and little understood process to a simple calculation, requiring only addition and subtraction for its working, and about five minutes of time for its completion. This I shall set forth in the next chapter, and follow on with a number of illustrations taken haphazard from my collection of nativities.

I think it must be apparent from reason, that there is an intimate connection between the causes set in motion at the antenatal epoch, and the effects which culminate in the birth of a child; for birth is but the result of a certain concatenation of causes and effects set in motion in the very dawn of time, and although the birth is directly related to its efficient cause, yet this latter is in itself but an epochal cataclysm at which certain converging lines of action are related to one another so as to form a vortical congeries, whence is generated a fresh cycle of action.

It is important to mark the distinction between a conception and "an overshadowing." In the former the birth may result as non-vitalized or still-born; and this is due either to the child having been born out of time with the cyclic law, or to the fact of the fœtus not being informed and energized by an "animal-soul," so that, when separated from the mother, it is cut off from the only source of vitality to which it was related, and so dies. The period at which the congeries of forces known as the animal-soul may enter the physical plasm is not, in my opinion, the same as the moment of conception, and when I name the antenatal epoch, it is not the moment of conception to which I refer. I need hardly remind my readers that they must expect to find the Sun and Moon as the only significators in this scheme of rectification, since I have so often referred to them as the generators of every terrestrial event, and as the Moon is related to the mother, it is important that the latitude and longitude of the place where the mother was at the date of the *epoch* should be known. This is a point of great moment, and one which has not been noticed by anyone who hitherto has attempted the application of the aphorism of Hermes.

The Astrologer's Magazine.

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VOL. I. No. 10. * MAY, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 10.

(CONTINUED).

THE qualities of the marriage consort (husband or wife, as the case may be), are learned from the planet to whom the luminary applies, as before taught. For a male, the Sun's application to Uranus denotes an eccentric person, one possessing great powers of fascination, and of peculiar temperament; to Saturn, one reserved, somewhat melancholy, sulky, gloomy and dull, one who thinks a great deal but says very little; to Jupiter, straightforward, jovial, good disposition, a companion in every sense of the word; to Mars, a fiery character, one who will not be put upon, very hot tempered, but which is soon over; to the Sun, somewhat proud and haughty, but well-disposed; to Venus, a loveable, affectionate disposition; to Mercury, a talkative individual, but Mercury's aspects must be considered.

In all cases, as before stated, the aspects held by the planet to whom the Moon applies must be noted, *e.g.*, if to Saturn, and he is dignified, his nature will be considerably improved; therefore the foregoing qualities must only be taken in a general sense, as the position and affection of the planet thus applied to must invariably be examined, and this will guide the judgment.

For a female take the Sun instead of the Moon, and judge precisely the same as before mentioned.

I will now apply the rules to the example natus under exposition (see page 73), and as it is that of a female we take the Sun's application.

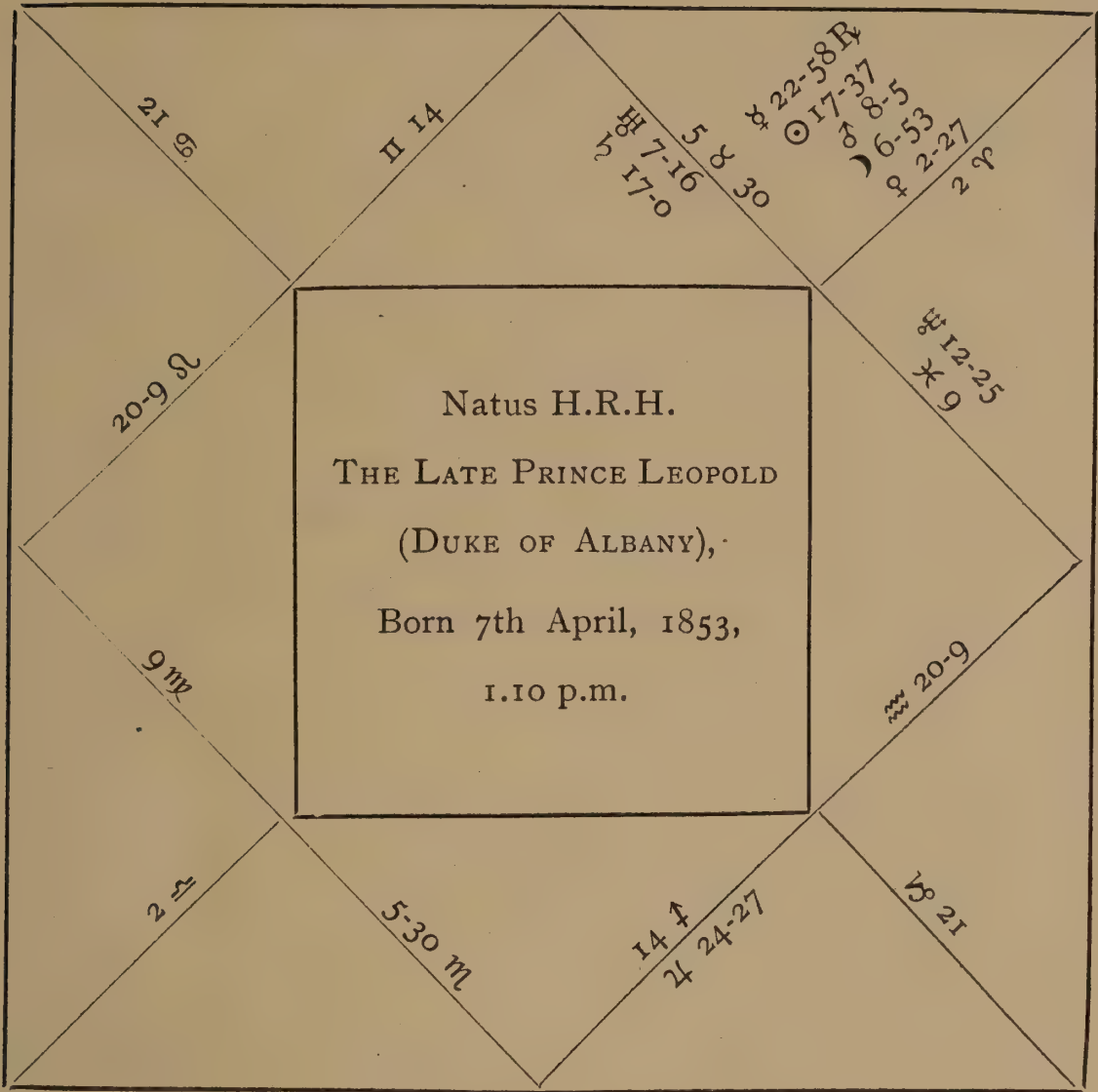
The Sun first applies to a □ of the Moon, but as this aspect is formed ere the child has arrived at a marriageable age, this must be passed over; the Sun next applies to a ∠ of Neptune at about her 16th year; this is unfavorable, and at that period she should be extremely careful with her acquaintances of the opposite sex; this is followed by the □ to Uranus, who is afflicted by Mercury at birth—this is not advisable; anyhow, the native will have an offer about that period; at 22 the Sun comes to ∠ ☿ —

this is undesirable, but at 25 the Sun will have progressed to Δ of Mars in the radix; as δ is afflicted and retrograde, this is also undesirable; but at 32 the Sun will have progressed to ϕ of Venus, and *this* is the union I advise the native to wait for, as Venus at her birth had no evil aspects, and is favorably aspected by a \times from Neptune and the Moon. It will be noticed that Venus rules the sign on the cusp of the seventh house, which is an additional testimony, and an individual represented by Venus in Leo having the \times of both Neptune and the Moon would prove a desirable consort; he would be an ardent lover, very sympathetic, honorable and straightforward, yet prone to impetuosity, rashness, will have a somewhat excitable temperament, his connections would be of good standing in the world, and his position above the ordinary standard; there would, however, be much risk in speculation, and his financial affairs would cause him anxiety at times. As most of the planets, including the Sun and Venus, are in **occidental houses** (occidental houses being the seventh, eighth, ninth, and those opposite them), it denotes, according to most authors, **a late marriage**. A late marriage in the case of a male after the 29th year, for a female after the 25th. All the testimonies therefore point to a late marriage. The **exact time** can of course only be gathered from the directions and this will be given when they are taken out.

Saturn in the seventh, according to some authors, denotes that the partner will die first. I cannot say from experience whether this is so or not, but I have noticed **in every male natus** where η is posited in the seventh the native never married much before his 30th year. With females having δ in the seventh, I have observed they generally lose their partner after a short period, (a few years), or else they separate from various causes that can be deduced from a close study of the radix. Those who become united under an evil direction to Mars (generally after a very brief acquaintance), "marry in haste," and repent shortly afterwards. I never advise any female to marry who has δ in seventh, unless there are other exceedingly favorable testimonies to recommend it, and I advise the student to note these remarks, and apply them to those cases that may come before him; if he can get at the **facts** in the various cases, he will find what I state borne out by his experience.

(To be continued).

The Nativty of H.R.H. the late Duke of Albany.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	6 N 55	♂ ☿
☾	2 S 0	♂ and par. ♀, ♂ ♂
♀	11 N 49	△ ♄, ♂ ☉
♀	1 N 52	∠ ♄ par. and ♂ ☾
♂	0 N 6	♂ ☾ par. ☿
♄	22 S 45	☐ ☿, △ ♀
♄	14 N 58	∠ ♀
☿	13 N 33	☐ ♄
☿	0 S 53	par. ♂

THE foregoing natus of the late Duke of Albany shews he was born when the 20th degree of the royal sign Leo ascended; the Sun was therefore his significator, posited in the ninth house, very near the degree of his “exaltation” in the celestial sign Aries, in conjunction with Mercury, and applying to a trine aspect

of Jupiter, who is strong by being posited in his own sign ($\♃$) in the fifth house. It is a peculiar nativity, the notable points about it are the satellitum of planets (five) in the ninth house, the two malefics, $\♄$ and $\♅$, angular in the tenth, $\♂$ being strong by being posited in his own sign ($\♈$), and the Sun being likewise "exalted." According to the old writers, all the planets in the ninth are afflicted, being "under the \odot 's beams," viz., within 17° of \odot . I think this may be passed over as unworthy of credence, although I grant that the \odot appropriates the qualities of the planets within (say) five degrees of him, as he is by nature somewhat convertible. The nativity shews the native to have good abilities, diversity of talents, shrewd, rather long-headed, with a retentive memory, but, like many others, he would never come much to the front through the "cadent" positions of the chief significators in his ninth house. He had fixity of purpose, and would not be deterred from any purpose he had set his mind upon (note the fixed signs angular), yet he must have been partial to out-door sports, either equestrianism, rowing, cricket, football, or such like, but a certain amount of risk in that direction is shewn, as $\♄$ \square \mathcal{U} . His financial affairs were satisfactory; note \mathcal{U} lord of his second in \triangle to \mathcal{U} (a general significator of wealth) strong in $\♃$ in fifth house. The student will notice \mathcal{U} \angle \mathcal{F} , and although \mathcal{F} disposes of \mathcal{U} , \mathcal{U} is very strong, being angular, and the old aphorism of \mathcal{U} afflicting \mathcal{F} delaying marriage is well borne out in this case, as the native remained single until his 29th year, but his "union" was of short duration, for he died within two years, viz., on the 28th March, 1884. The operating directions were the \odot p. to \mathcal{O} \mathcal{U} rad. in \mathcal{X} in tenth; \angle \mathcal{F} rad. in ninth. Some may say that \odot was in \mathcal{O} with \mathcal{F} prog. place; this is so, but the \odot was **separating** from \mathcal{F} and was applying to \mathcal{U} prog. place. The lunar directions were also evil, for the \mathcal{M} was heavily afflicted months before, going successively from \angle \mathcal{F} rad. to \mathcal{O} \mathcal{U} rad., then \mathcal{O} \odot prog. acting on \odot \mathcal{O} \mathcal{U} , and transmitting this noxious influence to \mathcal{O} \mathcal{U} prog., and then bringing things to a climax by \angle her own place at birth, where it will be noticed she is going from \mathcal{O} \mathcal{F} to \mathcal{O} \mathcal{J} , being "besieged" by these planets, and as the \mathcal{M} is "convertible," **and being nearest \mathcal{J} at birth**, she partakes of his nature. Hence an aspect to her radical place in this nativity produces effects similar to that emanating from \mathcal{J} ; and, as the aspect was evil, and the affliction the previous months great, the native succumbed, and joined the great majority where all are equal.

The Sun (☉).

THIS royal orb has but one celestial house assigned to him, viz., Leo (♌), no other planet having any dignity in this sign. He is “exalted” in Aries (♈), is “detrimented” in Aquarius (♐), and has his “fall” in Libra (♎). Like all the planets, he is most powerful when angular, and I find from experience he is strong in all the signs of the fiery triplicity. His nature is somewhat allied to that of Mars, but, like Mercury and the Moon, he is “interchangeable,” or “mutable,” *i.e.*, partaking of the nature of that planet or planets who may be in aspect with him. This is especially noticeable in the conjunction (♌), the planets who may be in ♌ ☉ seem to lose their distinctive qualities (which appear to be “absorbed” and “given out” by the Sun), and regain them when they get away from the “light of day.” When the Moon assumes the office of “hyleg,” “apheta,” or “giver of life” (all meaning one and the same thing), the Sun, if afflicting the Moon at birth, will, more than probably, be the “anareta,” or “killing” planet, and in the case of a female, the Sun and Moon in evil aspect, either at birth or by direction, will assuredly affect the health, unless other good aspects are in operation to counteract this. The parallel of declination, which is so often ignored, must be well looked after, or it will upset the judgment. The following remarks apply to the Sun, if unafflicted, and *vice versa*. The Sun in the ascendant makes the native somewhat proud, lofty in ideas, magnanimous, ambitious, one who is honorable and high-minded; it is a good sign for the native’s prosperity; in the second house, it may give the native wealth, but at same time he will spend it; he firmly believes that money was not made to be hoarded, hence he acts up to his belief, and spends it generally in a so-called “lordly” way, his great fault being his unbounded and thoughtless liberality; in the third, his brethren are aspiring, and probably they hold good positions, his short journeys should be advantageous and his neighbours should be people who stand well in the world; in the fourth, the father’s position at his birth should have been good; and as to the native, the end of his life should be satisfactory financially, especially if ☉ be in ♌ or ♈; in the fifth, a speculator, one fond of pleasure, the nature of which must be gained from the sign the ☉ is in, no probability of children, unless other testimonies are given by the other planets; in the sixth, not good for health, long severe illnesses, the nature of which will be

gathered from the sign the ☉ is in, as before mentioned, *e.g.*, 8, diseases of neck, throat, or ears; ♄, chest affections; ♀, bladder complaints, &c.; consequential menials; in the seventh, opposition from powerful persons, if married, the partner will be of a noble, high-minded disposition; in the eighth, the partner (married or otherwise), will be prone to extravagance; in the ninth, his long journeys will prove honorable, a sound, reliable man; in the tenth, a most fortunate position, the native generally is called to fill high positions, one with ☉ in the tenth is generally his own master; in the eleventh, good, reliable friends, by whom the native is benefited; in the twelfth, it tends to success in life, as ☉ is then above the earth.

Most Astrologers consider the Sun rules the constitution; he must be therefore carefully looked to, as, if afflicted, it will denote **structural disorders**, which, like the seat of a disease, may be learned from the signs and houses the Sun and planets afflicting him are posited in. In making predictions his aspects are of primary importance, as the solar or primary directions are to be chiefly regarded, and when the secondary (or lunar) directions are of a similar nature to the primary (or solar) ones, the effects produced are very distinctive. For information on these points the reader is referred to Sepharial's able method, elsewhere to be found in the earlier pages of this work.

The ☉, in good aspect to ♄, gives stability, the friendship of old people, success in dealing with earthy matters; to ♀, good for finance, friends and acquaintances amongst churchmen, merchants, and financiers; to ♂, strength to the constitution, the friendship of soldiers, doctors, surgeons, or members of similar professions; to ♀, musical or artistic people are found in the native's sphere; to ♄, literatii, politicians, lecturers, and public speakers; to the ♄, success in life—this is a most fortunate configuration.

The extent of the good foreshadowed may be learned from the relative strength of the various aspects, commingled with the nature of the planets, signs and houses in which they may be posited in, or bear rule over.

THE FEBRUARY LUNATION.—Judging from events of the month, Saturn seems to have effected the ninth house rather than the tenth in the strikes and rumours of strikes in connection with the shipping trade. As we predicted, our foreign relations were more peaceable during this lunation.

Genius: A Problem for Astrologers.

(CONTINUED).

By "SEPHARIAL."

TO put the matter pointedly as a question which concerns the Astrologer, I quote from a letter received this morning. My correspondent, who is a man of advanced scientific attainments, says: "It is certain that there must have been a score or more of persons born within a few minutes of the exact time when Shelley was born; yet the period produced but one Shelley! Let us suppose that the horoscope of that score were submitted to an able Astrologer; is it possible that that of the poet could have been picked out from them?"

Here in a few words is the impossible problem of physical science, as well as that of astral science, so far as at present formulated. But this is no unique instance of the anomaly of astral science; it is repeated wherever genius or special ability is manifested. Most certainly, every Astrologer who is guided only by the rules given in the published text books of the science, would admit that it is **not** possible that the horoscope of the man of genius could have been picked out from a score of others covering a period of a few minutes of time only. What then shall we say of our science which, ignoring antenatal causes (occult as well as physical), of which birth is but an ultimate effect, seeks in the horoscope of birth alone for the causes of diversity in intellectual powers among men?

The problem of "genius," as it presents itself to the Astrologer, entails a consideration not of the horoscope of the gifted native alone, but of the possibilities latent or active, which are embodied in the horoscopes of the father and mother, and the aspects in each under which the child is generated; but I doubt if even this research will result more favorably with others than with myself. Is it not more reasonable to suppose that genius "becomes," rather than that it is spontaneously produced by the commingling of parental heredity, by stellar influences in operation at the moment of birth, or any other presumable cause? The various theories which are advanced to explain the phenomena of special ability in certain units, have so far failed to effect an equation of the observed facts.

The **law of adaptation** which relates faculty to instrument through function or use, requires **time** for its manifestation. But

how much longer must be the period required to relate human consciousness to the problems and laws of life through experience, only those know who have conceived of the vastness of the problems, and the multiplicity of the laws which they include when regarded in relation to man's psychical, mental, moral and spiritual natures, as well as his mere physical existence.

Now the doctrine of re-incarnation, when fully understood, furnishes us with a ready explanation of the sporadic appearance among us of men of "genius," who, whether in philosophy, science, art, poetry, or occultism, do more, though they be counted only by units, for the progress of the human race, than all the contemporaneous millions beside. It appears to me as the only doctrine which fairly and successfully combats the objections of religious sceptics, reconciles our ideas of Divine justice with the diversified conditions of birth, and solves the problem of "genius." Under a consent to this doctrine,—which has received the imprimatur of the wise in every age, including the early Church Fathers previous to the corruption of the Christian doctrines by political influences,—under what a new light does the science of horoscopy present itself to us! As a minor cycle within the great span of human evolution, each horoscope appears to us as the fruit of past lives, as Sir Edwin Arnold puts it in his "Light of Asia":—

*" Fresh issues on the universe that sum
Which is the lattermost of lives.
It makes its habitation as the worm spins silk,
And dwells therein."*

Each new life, so far as its spiritual, psychical and moral elements are concerned, is the outcome of a long series of past existences developing under a new environment, within which the possibilities of further progress or development are secured.

Whether or not I have made any step in the direction of adding something of breadth to the field of astrological research, I cannot say; all that I am at present conscious of is the extreme limitation of astrological knowledge when considered in relation to the real problems of life, which are not covered, if indeed conceived of, in any one short existence.

THE COLD WEATHER.—In accordance with our prediction, the March lunation ushered in cold and unsettled weather. The extraordinarily heavy and sudden fall of snow, especially in the south-west of England, is not likely to be forgotten.

“Raphael’s” Prize Competition.

A FEW REMARKS ON THE NATIVITY OF R.W.C.

(See ASTROLOGER’S MAGAZINE, No. 7, p. 152).

Personal appearance.—The lad is 5 feet 10½ inches high, and growing fast; broad shoulders, large bones, fair, blue eyes, good complexion with a very firm expression about the mouth, caused by ♂ in the lower part of the ascendant. The largeness of his frame is attributable to the ☉ and ♀, chiefly, the former producing a full developed frame, and the latter tallness.

Health.—The planets rising give him a strong constitution and much vitality; his weak point is his back, and there is some danger of injury thereto (♂ ♄ ☿). The heart will become affected in his old age; most of the planets being *oriental*, he will have but little sickness, and live to a good age and die suddenly.

The money prospects.—Many planets in an angle denotes much success and heavy reverses; in this natus we find ♃ △ ♅, which is *the* saving point; also, we find many planets rising; against these testimonies we must place ♂ ♄ ♃, and ☉ and ♀ ☐ ♃, these show heavy losses and fits of prodigality, followed by a closeness and intent on saving money. In his business he will be successful, but at anything of a speculative or risky nature he will lose heavily.

The mental qualities.—He is very sharp and ingenious, fond of music but no singer, very active; retiring, acute, intuitive and roguish, generous in disposition, and kind to the brute creation. He had a very bad temper when young, but with careful training and maturer years this has almost entirely disappeared.

Profession.—Many of the competitors judged him fit for the stage, but with ♅ rising, and ☿ in 8 to four planets in the ascendant, he would cut but a poor figure there; again, ♀ ♂ ♅, he lacks the self-confidence necessary for such a calling. At present he is studying music, and holds an appointment as Church organist; in this he is likely to succeed, for ♃ △ ♅ is an eminently church influence, but the occidental position of ☿ will produce envy, opposition and intrigues against him; all law, quarrelling and partnership should be strictly avoided (☿ in seventh).

Marriage.—He will marry rashly; will form strong, sincere but illicit connections; will separate from his wife or she from

him, for ♄ in the seventh in ♏ with ♃ in 8 will make her anything but an amiable and loving wife; she will be bold, refractory and determined, and the two will do their best to annoy each other. His attachments will be very strong (♀ ♂ ♃), and likely to get him into serious trouble (♀ 8 ♄). His marriage will be the most unfortunate step in his life, and the only way to escape will be to live with a person unmarried, then they would be happy, but once the knot is tied troubles will begin.

Enemies and friends.—♃ will always find him friends, and ♄ enemies, and he will never lack either; the latter will be *very* powerful, and will be a constant source of trouble and loss to him; the fewer his acquaintances the better for him.

The nativity is peculiar on account of all the planets except ♃ being in the first and seventh angles.

RAPHAEL.

Personal Descriptions.

IN reply to many enquirers the description of the person whose time of birth was given on page 177 is as follows:—A dwarf, height about 2 feet 10 inches, legs awry, humpbacked; long arms, very dark prominent large features, black hair, and small piercing black eyes.

Notices.

WE continue to receive complaints from many readers as to the difficulty they still have in obtaining current issues. There should not be any trouble in obtaining the numbers, as they are always published on the 27th of each month. Write direct to the Proprietors, 12, Lugard Road, London, S.E., enclosing half-penny stamps, and copies will be sent *per* return, and save further delay.

Cases for Binding Vol. I. (Nos. 1 to 12), will be ready on 27th July, the price of which (including an exhaustive index), will be 1/6. Those friends who wish to have these covers will oblige us by ordering early, enclosing remittance. Address as above.

Vol. I. of the *Astrologer's Magazine* (Nos. 1 to 12) will be ready early in August. It will be handsomely bound, and we have no hesitation in saying it is the most comprehensive, useful and reliable work on Astrology ever published. Price 6/6; address as above.

PLEASE NOTE.—Having only a limited number of Nos. 1 and 2, and do not purpose re-printing, on and after 24th June the price of these will be 6d. each.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

(CONTINUED).

59. Before pronouncing that an absent person shall die, observe whether he may not become intoxicated; before declaring that he shall receive a wound, see whether he may not be let blood; before saying that he shall find treasure, examine whether he may not receive his own deposit; for the figures of all these things may be similar.

60. In cases of sickness, observe the Moon's progress in the angles of a figure of sixteen sides. If those angles be well affected, it is favorable for the invalid; if they be afflicted, unfavorable.

61. The Moon is significative of bodily matters, which, in respect of motion, resemble her.

62. By marking exactly the beginning of a conjunction, (of the Sun and Moon), judgment may be made of the variation of the weather in the ensuing month. It will depend upon the lord of the angle of every figure, for he controls the nature of the atmosphere; assuming also at these times the quality of the existing weather.

63. In the conjunction of Saturn and Jupiter, pronounce according to the nature of that one which may be higher in elevation. Follow the same rule with other stars.

64. After ascertaining the lord of the enquiry, see what power he may have in the annual revolution, or in the ascendant of the new Moon, and pronounce accordingly.

65. In the least conjunction, the difference of the mean conjunction, and in the mean conjunction, the difference of the greatest conjunction.*

66. Consider no profection by itself alone, but make reference to the qualifications and impediments of the stars.

67. Years are diminished by the imbecility of the receiver.

68. A malefic, when matutine, signifies an accident; when vespertine, a disease.

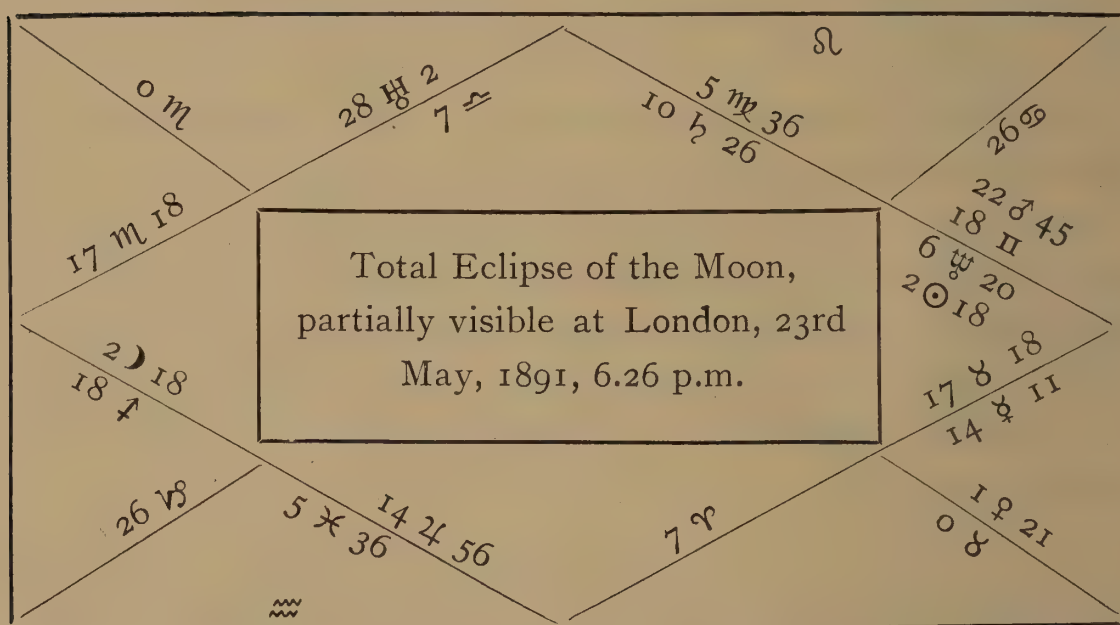
* Of this aphorism Partridge has said, "How Ptolemy meant it to be understood I know not, and so I leave it."

69. The native's sight will be impaired if the Moon be opposed to the Sun and joined with nebulous stars ; and if the Moon be in the western angle, and both the malefic stars in the eastern angle, the Sun being in an angle also, the native will become blind.

70. Insanity is produced if the Moon have no connection with Mercury ; and, if neither of them be connected with the ascendant, Saturn being in occupation of that angle by night, but Mars by day, especially if in Cancer, Virgo, or Pisces, a demoniac affection will be produced.

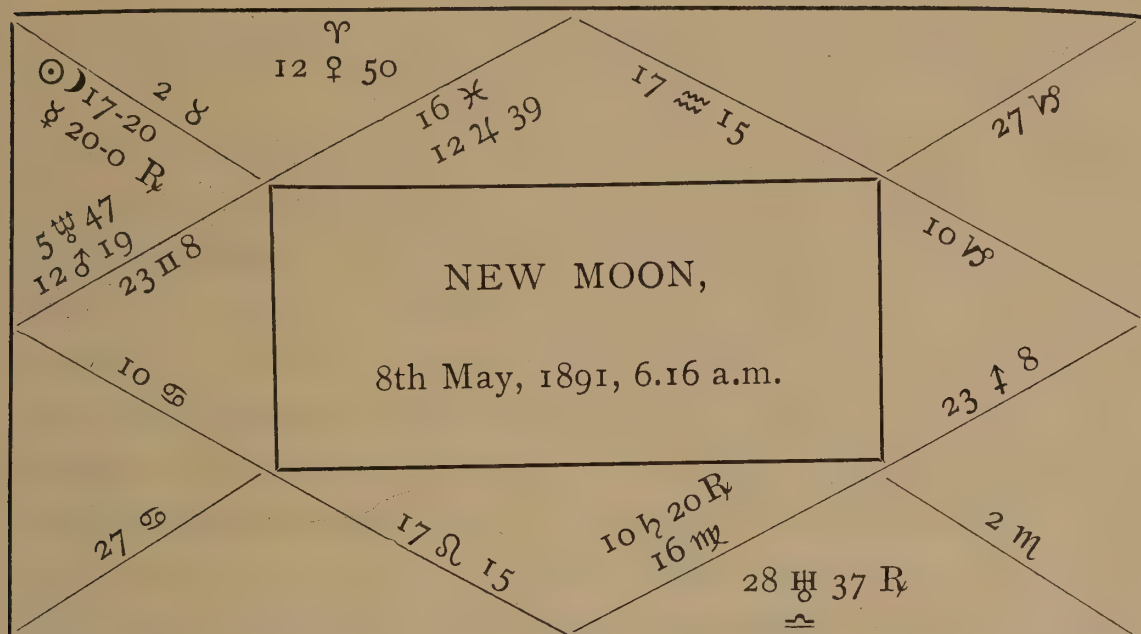
(To be continued).

Mundane Astrology.



THIS eclipse falls in opposition to Neptune, and approaching the square of Saturn. Troubles both at home and abroad are threatened. The cloud still hangs over the tenth house. Misfortunes will fall upon the people and the nation at large ; many eminent persons will die. The position of Mercury in the west in close sextile with Jupiter is very favorable, but that of the Sun is not so fortunate. There will be much excitement in connection with our foreign affairs ; some foreign difficulty will be brought to a successful close, and credit gained thereby. The weather is likely to be unsettled. In the region of Rome and Vienna the luminaries will very nearly rise and set at the time of full Moon ; and Mars will be also in the seventh house, bringing trouble in connection with foreign policy. Saturn is nearest the meridian in the region of London and Paris. At Calcutta, the the Moon is just past the meridian ; Jupiter rises and Saturn sets.

At Washington, Mars culminates and brings sudden dangers on prominent persons, warlike movements, crime and public excitement. The revenue will fluctuate, and commercial and financial affairs be unsatisfactory.



THE positions of Jupiter and Venus here are favorable for our colonial relations, and strengthen the hands of the Government; some beneficial event will occur in this connection. The squares of Mars to Saturn and Jupiter bring many crimes, commercial difficulties and high expenditure. The lunation being in the twelfth house, and Mars there also, brings unexpected troubles, especially to prominent persons. There will be false alarms and rumours, bubbles will be blown—and pricked. We note that Raphael anticipates sickness from the position of Uranus; it seems, however, a question whether the planet is sufficiently near the cusp of the sixth; we will leave the events of the month to decide. At Lisbon and Madrid, Mars and Neptune will rise, bringing about a very excited and angry state. From Berlin eastward to Vienna, Jupiter will be in the mid-heaven, benefiting the powers. The figure for Calcutta shows a very unsettled state of affairs. At Washington, Jupiter rises and Saturn sets. Mars this month is in Gemini, afflicting London and the United States. At Melbourne, Uranus rises and the luminaries set.

THE NEW ORLEANS LYNCHING.—On 14th March, eleven Italians were lynched at New Orleans. At the March lunation, at Washington, the luminaries were in the twelfth house in opposition to Saturn, Mars was rising in opposition to Uranus setting, thus signifying crime at home and foreign complications.

What Religion does Astrology teach?

(CONTINUED).

By ATHOMIEL.

CHAPTER V.—THE HARMONY OF THE ECONOMY OF PROVIDENCE.

CAN there be harmony in all the seeming diversity of the universe? Does an eternal aptness fit and regulate the economy under which we evolve spiritually, intellectually and materially? It seems difficult to conceive so, yet such is the necessary sequence, and in fact no system could be successful and evolve at all without every force, whether spiritual, psychical or material operating under laws common to their own different natures, could progress in vitality without the regulating impulses worked under an absolutely complete harmony; some forces destructive, some constructive, some light, some dark, some active, others passive; all in all the essence and the quintessence, the etherial or the material, the temporal or the eternal are all progressing under the everlasting laws of a merciful Creator in complete harmony. Out of the death or decay of the acorn evolves the life of the tree, out of the ashes of the body rises the spirit. This I repeat again, is difficult to be understood, and it is only by a thorough knowledge of the higher economy that Astrology reveals, through a knowledge of the “music of the spheres,” that our spirit fully awakes and can then see, as the Hebrew Psalmist says:—“The heavens declare the glory of God and the firmament sheweth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.”

The harmony which the works of the Almighty proclaim through the astral rays is bold, strong and comforting, inasmuch as it shews that the innate Divinity in every man is the most powerful motor force in the universe, and in itself has powers of rising supreme over all the lower forces in operation, which science proclaims are in the infinity of time to pass away. Yes! even the grand prime source of life (☉) on this plane also in its cycles will evolve into fresh and higher spheres; thus every force in operation decays and is submerged into a higher force, and so when the spirit force in man (☉) conquering and crucifying his material longings (+), the natural force of the earth can no

longer attract him, and he evolves under higher laws in a higher plane. It would not be right in a paper of this nature to digress into the ethics of etheriality; the laws of the power whose vital influence operates upon us in this life only concerns me. I have no sympathy with much of the sickly sentimentality which passes under the cloak of religion. The religion I believe in is the one by which we, who are the spiritual incarnations of the Almighty, can by a knowledge of the laws which are the intentions or influences of our Creator Father, understand His will, effect His purpose, and as good stewards by the utilization of our talents rise higher and earn our "well done, good and faithful servant." Astrology is the key to the influences, they proclaim the grandeur and completeness of the forces in operation; material, psychical and spiritual. Every force, every thought, must be the outcome of some deeper force, the essence must be distilled from the quintessence. Astral science discloses the seat of the forces; every student knows the symbols he uses represents his conception of an ulterior force, and he finds this force operating according to its degree and position in every nativity he studies; he is confirmed in the strength of this force by the actions and results, self-evident and in operation. The student knows the strength of these forces when blindly followed he sees men,—Ah! he is appalled to think, can these instincts be the instincts and passions of the higher self? He watches, and he finds it is the spirit imprisoned in a tomb of the densest, darkest materialism, from which it will only escape after it has worked out its karma. While environed in this materialism of its own seeking, comes in the operation of the higher forces, hence the harmony of the scheme; the spirit has sought its material hill from whence how shall it escape; these forces like all forces expend themselves in due course, and then comes in the crucial test "ye cannot serve both God and Mammon." If the spirit awakes to its position, seeks its higher life, it is born to the higher influences; but if it still longs for its material incarnations, it still evolves in naturalism and its attendant mire.

One of the greatest stumbling blocks to the progress of spirituality in this world has been the mystery involved in all the religious creeds, a mysterious faith has been proclaimed a panacea for all ills; against this mystery science and reasoning men have in all ages protested. In the lower creation, in natural forces, they could unravel the mystery until, in fact, to-day all the

forces in operation are being understood, their laws unfathomed, and the beautiful harmony of the material economy is being opened to the glory of the race; but in regard to the spiritual forces, no laws were to be found; it was heresy to try to find them. Ah! it was sacrilege; lift not the curtain that discloses the Shekinah of the Almighty. Against this I protest; I believe it to be the duty of all true seekers after the higher knowledge to look above to find the source of the spiritual and psychical forces in operation, and no justice, no harmony, no fatherhood can be established until men seek for themselves the hidden forces which either aid or chastise him. The heavenly forces, science teaches us, give vitality to all material organisms; astral science teaches us the nature and seat of all spiritual growth. The knowledge of science has proclaimed the harmony and dispelled the ignorance, and is impelling the millennium of the physical; so the knowledge of the astral science removes the ignorance, dispels the doubts, and satisfies the spiritual nature by disclosing that it is evolving in a complete harmony of justice, with forces operating spiritually with as sure, as perfect, and as glorious a progress as that which gives strength to the material life around him. It is a knowledge of this harmony which satisfies the highest instincts of the spirit, and creates in it its desire for upward growth.

Notes and Queries.

(N.B.—Those querents who require answers through the post must please send stamped addressed envelope).

TELVIGHEE.—We regret that your wishes cannot be acceded to.

Z.—Will you kindly repeat query.

THE TENTH HOUSE.—The afflictions of this house in successive lunations have coincided with the deaths of many eminent persons. Dr. Windthorst, of Germany, Earl Granville in England, Prince Napoleon at Rome, and the assassination of the Bulgarian Minister of finance, are examples.—Messrs. Dillon and O'Brien were arrested on landing at Folkestone on February 12th, and are now imprisoned, this following the position of Saturn on the cusp of the tenth house (at Dublin) in the February lunation.—Earl Granville was born 11th May, 1815, and died 4.55 p.m., 31st March, 1891, at London; his hour of birth is not known, but it is not improbable that he had Virgo rising. At the time of his death Mars was transiting the place of his Sun, Neptune the opposition of his Uranus, the Moon the opposition of her own place at birth, and, if conjecture is correct, Saturn was passing through his ascendant.

Announcements.

WE take this opportunity of thanking our friends for their efforts in making our little monthly known, and also for their appreciation of our labours in the cause of true Astrology. Our first Volume will be shortly completed (in July), and we would remind our friends that the commencement of Vol. II. (August) would be a very good time to gain fresh readers. If every reader were to get an additional subscriber, we should be able to extend our operations. Will you, kind reader, assist us in so doing?

We have several matters of interest that will be special features in Vol. II., some of which are briefly these:—

An entirely new method of directing (only recently discovered), which is not even hinted at in any author that we have perused, and which we think will be found simple and reliable.

Astro-Phrenology will receive careful exposition, and we venture to think will be found useful to the majority.

Horoscopes of persons suffering from various injuries and diseases will be given, and useful information on Medical Astrology will be contributed by a Doctor.

“Sepharial” will contribute expositions of the directions of notable horoscopes as worked by the Ptolemaic and Placidian methods, and the system taught by him in the Horoscope, &c., &c.

Mundane Astrology, which is received with so much favor, will be continued, and the rules thereon will receive exposition in the course of the volume.

The “Lessons on Astrology” will be continued by “Aphorel,” and the methods of directing as taught in Vol. I. will be shewn and demonstrated in the example natus under exposition.

“Alan Leo” will contribute reliable articles on various subjects, and “Leo,” “Athomiel” and Chas. Hatfield will contribute much useful and entertaining information.

We take this opportunity of thanking our numerous American friends for their appreciation of our efforts, and would ask them to continue to shew their sympathy by largely extending our circulation in their respective towns. We shall always be pleased to hear from them.

The Degrees of the Zodiac Symbolised.

(CONTINUED).

By “CHARUBEL.”

- ♊ 1°.—Symbol: A man standing at the junction of cross roads, not knowing which way to go. Denotes a weak character, one who will not make headway in the world through indecision.
- ♊ 2°.—Symbol: The trunk of a large tree covered with moss and hollow. A romantic degree this, one who will outlive the other members of his family; he will probably be the last of his race.
- ♊ 3°.—Symbol: A warrior in bright armour with drawn sword, pursuing a savage multitude. One with great occult

ability, and who has a mission to accomplish; a *White Magician*! Go and conquer.

- ♊ 4°.—Symbol: The letter T, or the Tau. One whose inner nature few understand, and who will never be popular in the 19th century; one outwardly a babe, but inwardly a giant—"of such is the kingdom of heaven."
- „ 5°.—Symbol: A cherry tree in full blossom. One very precocious with early promise of genius, but who rarely lives to maturity.
- „ 6°.—Symbol: Two Bulls fighting. A disagreeable, unsociable man, a fault finder; one who cannot talk without argument, and who cannot argue without losing his temper; an hypercritic.
- „ 7°.—Symbol: A crown and sceptre. One who is entitled to more than he possesses, and who has powers of which he is unconscious.
- „ 8°.—Symbol: An astrological chart in square form. One who is fond of astrology; a just, kind person.
- „ 9°.—Symbol: A farmer's horse and cart with man driving. An unambitious person, one who is quite contented with his lot.
- „ 10°.—Symbol: A ruin, consisting of the remains of an ancient massive wall, with an archway therein. A lover of antiquity, an archeologist; one who finds more pleasure in the retrospective than in the prospective.
- „ 11°.—Symbol: A monster rocket exploding in mid-air above a crowd. One who will seek and attain ephemeral popularity, but it is soon over.
- „ 12°.—Symbol: A sexton digging a grave. A secretive, unsympathetic person, who takes pleasure in others' misery.
- „ 13°.—Symbol: A tastefully furnished room, with a large wax candle on a round table in centre. A lover of his home, a person of conventional proclivities who may be called a "house-proud" individual.
- „ 14°.—Symbol: An oval-shaped mirror. One with a very impressionable mind, who retains but little.
- „ 15°.—Symbol: A beacon-light on a high rock. One with great intuition. Those having this degree should pay strict attention to those impressions which the world calls foolish, but which is the Divinity speaking through humanity.

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

BY "SEPHARIAL."

RULES FOR RECTIFICATION.

HAVING erected the horoscope for the estimate time of birth, notice if the sign on the ascendant agrees with the personal characteristics of the native; always, of course, regarding the place of the ruler of the ascendant and any planet that may be within the first house. The time of birth being thus known approximately:—

- 1.—Note the degree on the ascendant.
- 2.—Calculate the Moon's place.
- 3.—Set down also the longitude of the Sun.

With these three factors, viz.: the longitudes of the ☉, ☾ and asc., at the estimate time of birth, take the following rules:—

I.—If the Moon at birth be occidental of the Sun, *i.e.*, *decreasing* in light, it will, at the prenatal epoch, be found in the sign which is *setting* at birth, and at the *time* of the exact epoch the Moon's longitude at birth will be *setting*.

II.—If the Moon at birth be oriental of the Sun, *i.e.*, *increasing* in the light, it will, at the epoch, be found in the sign which is *rising* at birth; and at the moment of the epoch the Moon's place at birth will be *rising*.

III.—Subtract nine months from the date of birth and call this the approximate epoch. Calendar months are here referred to.

IV.—Having determined, by Rule II. or III., in what sign the Moon should be found at the epoch, take the date *nearest* to the approximate epoch on which the Moon is found in the required sign, and transiting the *degree* of the estimate ascendant or descendant at birth. Call this the exact day of the epoch.

V.—To find the *moment* of the epoch refer to Rules I. and II., and see if the Moon's place at birth should be rising or setting. Take the time on the epochal day at which the Moon's radical place is rising or setting as required by Rules I. and II. This is the *moment* of the epoch.

N.B.—To effect this, it will be necessary to know in what latitude and longitude the mother of the native was at the time, and the figure must be made for that place and *not* for the latitude and longitude of birth, unless of course it be the same.

There is a definite rule by which it is determined whether the epoch be less or more than nine calendar months from the date of birth, which I may give later on; but as the easiest method of finding the epochal date has been given, it would only confuse to introduce it here.

VI.—Having found the moment of the epoch, calculate the Moon's longitude for that time, and this will be the *true ascendant or descendant of birth*, as the case may be.

VII.—Rectify the time of birth by this ascendant or descendant, and correct the longitude of the Moon, placing the other planets in their proportionate places, and you have the *correct Horoscope of birth*.

The following equation results from this method:—

When the Moon at birth is increasing in light the distance from its radical place to the radical ascendant, measured in degrees of the ecliptic = the distance from the epochal ascendant to the Moon's place at the epoch—and similarly, when the Moon is occidental of the Sun at birth, its distance from the radical descendant, = the distance of the descendant at the epoch from the Moon's place at the time.

The fact is that the Moon at the moment of the epoch is identical with the ascendant or descendant at birth, and by a reversal of the rules here given, a seer who knows the exact time of the epoch, could predict not only the day but also the hour and minute of birth.

I propose to follow on with one or two illustrations of the method here set down, and then to give some instances of the working accuracy of the system.

ERRATUM.—P. 215, last line; read *time* instead of *trine*.

THE LOSS OF THE UTOPIA.—This steamer sank near Gibraltar on March 17th with nearly 600 Italian emigrants. At Rome the luminaries were in the ninth house at the March lunation, in opposition to Saturn; and on the day of the disaster the Moon was in the twelfth house (unexpected dangers), and Mars was transiting the place of the Moon in the ninth house of the figure for the winter quarter.

Notes on Recent Events.

PARLIAMENT.—Mr. Bradlaugh's successor, Mr. Manfield, was elected for Northampton, with an increased majority for the opposition, on February 12th, when the Moon was in conjunction with Mars in the ascendant of the figure which represents the opening of Parliament.—On March 2nd, news was received of the death of Mr. Kynock, M.P. for Aston; the Moon was entering the eighth house of the same figure. The Aston election was held on March 20th, when the Moon was entering the royal sign Leo; the Government obtained a greatly increased majority. This event is sufficient to show that the Moon's aspects alone do not determine the good or ill fortune of a particular day, for on the day of this election the Moon was in square to both Uranus and Mars, though it is true there was also a trine to the Sun. Captain Grice Hutchinson, who was elected for Aston, was born 27th April, 1848; on the day of the election Mars was only one degree by transit distant from the place of his Sun at birth.—On February 4th, Mr. Gladstone moved the second reading of the Catholic Relief Bill and was defeated; the Moon was in Sagitarius, near the right hon. gentleman's Saturn, and on the cusp of the ninth house in the figure for Parliament and in square to Saturn.—On February 16th, Mr. John Morley's motion against the Government in regard to Tipperary Riots was defeated; the Moon was in Gemini, in opposition to Mr. Gladstone's Saturn, and in square to Saturn.—On March 3rd, Mr. Stanfield's motion in favor of One Man One Vote was defeated; the Moon was in Sagitarius in the same position as February 4th.—On February 20th, with the Moon in square to Uranus, Mr. P. Morgan's motion for Disestablishment in Wales was defeated.—Earl Granville died 4.55 p.m., 31st March; Saturn had just risen; the Moon was in the sixth house of the figure for the March lunation.—A Nationalist won the North Sligo election on 2nd April; the Moon was in Capricorn, in opposition to the sign which held Mr. Parnell's Sun and Mars.

A SUBSCRIBER, writing from Chicago, says:—Your predictions for America in your Mundane Astrology for March are notably correct; you say, "In the States and Canada there will be much popular discontent and trouble." True! note the political strife in Canada, and the trouble in Newfoundland, with a good sprinkling of it in the States. "There will be warlike talk and sudden misfortunes in connection with other peoples and nations." Since the lynching of Italians at New Orleans, the people of that nation have been much excited here and have threatened us with Italian gunboats, &c., at our harbours. You speak of divorces, but we have a constant crop of them. You also say much "sickness," which is true. I have seldom known so many people sick—La Grippe, pneumonia, diphtheria, scarlet fever, &c., are very prevalent, unusually so.

The Copyright bill was passed in America on March 4th; this event was evidently presignified by the position of Saturn in Virgo at the winter quarter, in the second house, in trine to his dispositor Mercury. This position of Saturn also brought about the French financial crisis on March 11th and 12th.—The luminaries and Jupiter were in the second house for eastern Europe at the February lunation, and, in accordance with this, the Marchese di Rudini was entrusted with the formation of the new Italian Cabinet, pledged to a policy of economy and financial reform.

Herschel's Influence.

(CONTINUED).

By ALAN LEO.

IT will be seen from what I have already stated, and which is based solely on experience, that Herschel's influence is thoroughly strange and peculiar. He is not, as I have shewn, always malefic, as his good aspects confer benefits which are brought about in sudden and peculiar ways, and the evil emanating from him is engendered in a similar way. In drawing these remarks to a close, I would say that I consider him strong in Aquarius, Libra and Gemini; he is by no means weak in Aries, for I have found he acts largely on ideality. One friend, who is an expert phrenologist, has ♁ in ♈ but well aspected; when in ♌ and well aspected by the ♃ he gives astrological ability. I would advise the student to notice what house he may be placed in, and to judge according to the aspects held, *e.g.*: if in second and unafflicted he will produce sudden and unlooked-for financial benefits; but if afflicted, sudden losses. Note what house or houses the aspecting planet or planets are in, and take matters ruled by those houses into consideration, as it will shew from what quarter or source the benefit or evil will come. Those having ♁ in tenth should be in business for themselves; with ♁ in seventh, risk in partnerships and unhappiness in the conjugal relationships. Students, watch his effects, and let your experience guide your judgment.

WHEN a young girl, Lady Burton had (so she tells us) her horoscope cast by a gipsy woman named Hagar Burton, who wrote her predictions in Romany, and asked her to present the document to the man she accepted as her husband. It contained the following passage:—"You will bear the name of our tribe, and be right proud of it. You will be as we are, but far greater than we. Your life will be all wandering, change and adventure. One soul in two bodies; in life or death never long apart." "All that Hagar Burton foretold," says Lady Burton, "came true; and I pray it may be so to the end—namely, 'never long apart' in life or death."—*Echo*, 14/4/91.

MARS SETTING.—This position for Europe has brought about several foreign complications; the difficulty between Italy and the United States in regard to the New Orleans lynching,—the fighting in Manipur at the end of March,—the trouble between England and France over the Newfoundland Fisheries question,—the reported seizure of an English steamer by Portuguese in Africa—are instances in point. The agitation in Newfoundland over the *modus vivendi* with France was also presignified by the position of Mars in the eleventh house (ruling colonies) in March in opposition to Uranus.

Letters to the Editor.

DEAR SIR,—In No. 7 of the *Astrologer's Magazine*, "Aphorel" mentions a method of giving judgment of the favorable and unfavorable years of life by allowing five years for each house, reading from the cusp of the ascendant south to the cusp of the tenth house, and then west to the cusp of the seventh house, which will cover a period of thirty years.

I have tested this system, and found it to be truthful, yet events never occur upon any calculated day; they operate for a period of time, and are liable to fall out at any time near the period which the portion of the house may denote, allowing six degrees of each house for a single year of life.

I have found that Saturn upon the cusp of the tenth house gives the native considerable trouble at about fifteen years of age, and when the Moon was mid-way in the ninth house, the native has had travelling or changes at about eighteen years of age; or if Venus was so placed, they have gone into society, married, or had inclinations to marry at that time; or if Mars was in the same position, they have had many disasters, and considerable risk in journeys by water, especially if Mars was in a watery sign.

I have also found that the native comes in contact with such persons as the planets which occupy the house at the period of life signify, and they have been injured or benefitted by such person, according to the planet's nature and aspects.

In many horoscopes I have found when the native has reached a period of life where a planet has had its "detriment" or "fall" in a sign, they have had trouble at the time which that portion of the house denotes, and it has corresponded with the time of the day upon which they were born. I have thought it would be a good method to rectify a nativity by.

When they have reached a period of life where the Sun is unafflicted, they were fortunate in business, and if the Sun was well aspected they were very fortunate, or if Jupiter ruled that part of life, and was free from affliction, they were successful in money matters and their affairs were satisfactory.

The whole circle of twelve houses is equal to sixty years of life, and when the native has passed that age, continue to read from the ascendant to the cusp of the twelfth house for the sixty-fifth year, in the same manner as reading from the time of birth, which is merely going over the same ground again.

I am of the opinion that this is a very ancient method of reading a horoscope, and it came to me intuitively, before I ever heard of it. I read of it recently in "Lilly's Astrology."

I have also experimented in Horary Astrology in the same manner with favorable results, and when visitors who could give no date of their birth wished to consult with me, I read from the cusp of the ascendant north to the cusp of the fourth house for the past fifteen years of their life, or on to the cusp of the seventh house for the past thirty years of life, and then from the cusp of the ascendant south to the cusp of the tenth house for the future fifteen years of life, allowing six degrees of each house for each year of the future, five years for each house, and fifteen years of life for the quadrant.—Yours truly,

CHARLES HATFIELD.

DEAR SIR,—It would be both interesting and instructive if you would give a little space each month for students' competition in judging for personal descriptions from any data you can give and verify. The love of doing the work and perhaps of assisting others to be the prize. All students seem to admit that this subject is a very difficult one, and the difficulties are much increased by the inaccuracy of data, &c.

I am inclined to think that a recognisable description could be given by students if they would treat the horoscope as in a case of physiognomy.*

Look at a face, and say what are his or her planets and judge the disposition, &c. ; or look at a horoscope and say what are his or her planets, and judge the physiognomy. And what are his or her planets?

I would suggest: take planets aspecting the ascendant and lights, and take the most powerful of these and the nearest in aspect. If there are no planets angular and aspecting, take those in aspect to ☉ or ☌, giving preference to that which is most elevated. Simplify as much as possible so as to avoid complications, which bring doubts, the chief detriment to clear judgment.

P.S.—I venture to try and describe the person from the date you give in the March "*A.M.*" 11.40 p.m., 5/8/53, Male:—24 8 asc. Δ ☉ and $\text{♄} \text{♅} \text{♆} \text{♁}$ asc. A short medium stature, rather stout for a π , fair person, sanguine complexion, straight features, high forehead, grey eyes, a sensitive, medium-sized mouth, with much expression (a theatrical critic). Here is a case where a few minutes would bring ♄ asc. and make a dark person with small dark eyes and a more ♄ ine complexion, etc. MAKARA.

* P. 164, *et seq.* "Influence of the Stars," by Rose Baughan, would be useful for assisting judgment.

DEAR SIR,—In Sepharial's "Great Eclipse and World's Warning," I find it stated that:—

"The third countenance of Pisces is that of a man naked and entwined with serpents, and much plagued by robbers and fire; lamenting."

Now, turning to the "Brihat Jataka" (Hindu Astrology), in the chapter on the Drekkanas (Decanates, faces), I find a description of the third Drekkana of Meena (Pisces), which is practically the same as that given above by Sepharial:—

"A man with a snake coiled round him, standing naked on the brink of a pit in a forest; suffering from thieves, from fire, and from hunger and weeping,"

This coincidence seems to me rather strange, and it will be of interest if Sepharial will give a word or two in explanation. In Hindu Astrology the zodiac of stars is employed, whereas we western Astrologers habitually use the shifting zodiac, measured from the place of the Sun at the vernal equinox. Although these two zodiacs are distinct and independent, yet the description which the Brihat Jataka applies to the third Drekkana of Meena may be also applied to the third face of Pisces, according to Sepharial. There are two or three conclusions to be drawn from this, and I should like to know which is correct.

1.—The functions, powers and meanings of the different parts of the two zodiacs are exactly the same in reality; although, comparing the English and Hindu books on Astrology, they appear to differ widely. Or—

2.—The Brihat Jataka is wrong in applying to the eastern zodiac a meaning which belongs to the western only. Or—

3.—Sepharial is wrong in applying to the western zodiac a meaning which belongs to the eastern only.—Yours fraternally,

F. T. S.

The Astrologer's Magazine.

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VOL. I. No. II. * JUNE, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 11.

CHILDREN.

IN judging the probability of children from a nativity great care must be exercised, as it is a very difficult matter to judge with any degree of accuracy, indeed it is advisable to consult the nati of both the male and female, for what may be promised in one may be denied in the other. The general rule is to examine the fifth and eleventh houses—the fifth because it is the house of children, and the eleventh because it is the fifth house from the seventh, the seventh being the partner's ascendant. If fruitful planets are in either, they denote offspring; if heavily afflicted by the malefics, or indeed by any planet, it denotes death to some of the children. The signs also have somewhat to do with this matter; the fruitful ones on the cusp of these houses denote the probability of a family, some giving more than others. The following are generally accepted as reliable, although I do not vouch for it if no planets are located in either the fifth or eleventh houses:—♈ ♎ and ♊, three or four; ♉ ♊ and ♋, barren; ♌ and ♍, six to eight; ♎ ♏ and ♐, one or two; ♑, four or five. Some authors state that the malefics, ☿ or ♁, in any of the fruitful signs diminish the number, but they are augmented if either the ☿ or ♀ are in any of the prolific signs. Consideration must also be given to the aspects held by any planet or planets that may be posited in either or both of these houses. A notable case occurs to my mind. A friend has a natus, the “framework” of which is almost the same as the example one under exposition (see page 73); ♎ is on fifth and ♎ is on ninth; ♑ ascends. Now ♎ is virtually a barren sign; ♁ a barren planet, lord of fifth and ascendant in ♉ in ninth, a barren sign; ☿ and ♁ (barren) in the fourth and near cusp of fifth diminish any prospects some expect ♎ on fifth to give, hence according to rule, as regards testimony from fifth house, no children, yet ♎ on cusp of eleventh denotes offspring. As a matter of fact, at present there are five children, and note, ☿ is in ♍ in the fourth house, and I give as the result of my experience, that the ☿ must always be considered; if angular in fruitful signs, offspring may always be predicted, unless ☿ be greatly

afflicted, whether the fifth or eleventh houses promise or deny children, and the sign Luna occupies, *i.e.*, fruitful or otherwise should be carefully noted.

In judging the prospects in this direction from our example natus, it will be noted a barren sign is on the fifth cusp, but a fruitful one (♌) on the eleventh, with the ♄ therein, hence there is, to my mind, every probability of children. As to the number of them, I say nothing on that point, it being quite immaterial; from the old rules, some would say five or six, as ♄ increases the number. I leave it for those who may be specially interested to give the exact quantity.

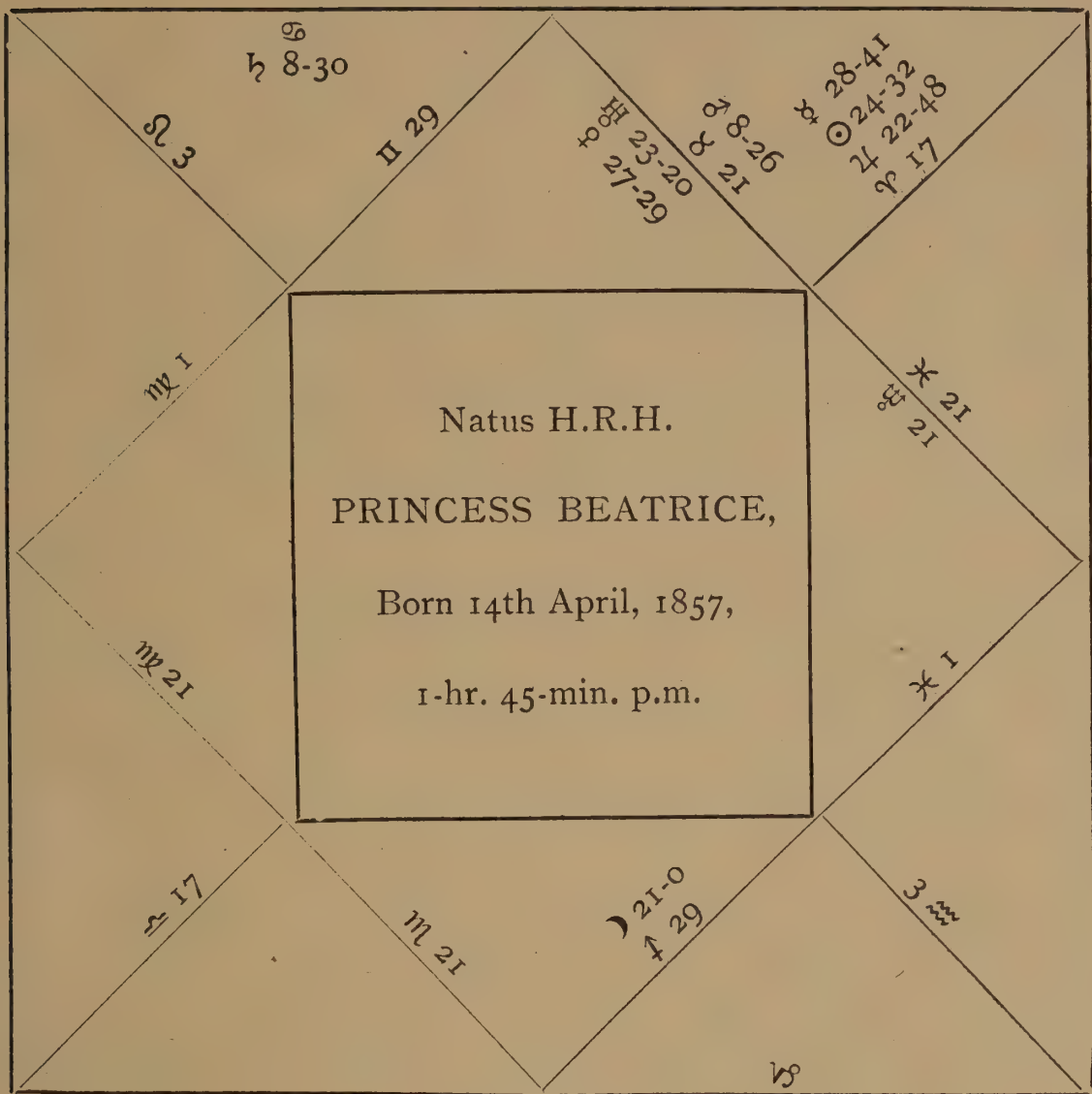
Some of the signs are, as previously taught (see page 19), masculine and feminine, and many authors give rules for judging the sex therefrom; if more planets are in masculine signs than feminine, more boys than girls are predicted, and *vice versa*. I prefer to leave it an open question.

TRAVELLING.

The third and ninth houses are generally noticed for this, the third for short journeys (such as are completed in a day), and the ninth for long ones. If a watery sign is on the ninth cusp, sea voyages. If the malefics are in either, danger in travelling; and in addition to this many planets in moveable or common signs denote much moving about. Here again the ♄ must be chiefly noted; if in any aspect to ♄ , many changes of residence, which have to be undertaken at very short notice, and from strange and unaccountable circumstances. The fixed signs angular, or many planets therein denote inclination to move about, but from experience I find the ♄ to be chief significator in this matter, and would advise the student to rely greatly upon her testimony. In our example natus there are fixed signs in third and ninth; ♀ and ♌ in ninth. If long voyages are undertaken, there is a certain amount of danger, as ♌ is there \square by ♄ , but ♀ is also there, hence the native may take a long pleasure trip in the course of her life, and as ♄ is angular in ♌ , I should say she would be very likely to, for I pay more attention to the latter than the former. According to rule, short journeys (ruled by third) would be profitable, as ♄ is located therein in \triangle to ♄ , hence I should judge again from them. There are many aphorisms on this subject, but, as I previously remarked, I have more confidence in the ♄ 's position and the sign she occupies, than testimonies from either the third or the ninth houses.

(To be continued).

The Nativity of H.R.H. Princess Beatrice.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	9 N 32	♂ ♀, △ ☾
☾	28 S 11	△ ♀, ☐ ♂, △ ☉ and ☐ ♀
♀	10 N 52	♂ ☉
♂	25 N 27	∠ ♀, ♂ ☍
♂	14 N 19	* ♀, ☐ ☾, ∠ ♀
♂	7 N 53	♂ ☉, △ ☾
♂	22 N 52	* ♂, ∠ ♀, ∠ ☍
☍	18 N 23	♂ ♀, ∠ ♀, * ♀

THE foregoing map shews the planetary positions at the time of the birth of H.R.H. Princess Beatrice. It will be noticed that the first degree of the celestial sign Virgo (♍) arose. The planet Mercury (☿) must therefore be considered as the native's significator, who is posited in Aries in the ninth house, who is separating from conjunction with the Sun (☉), and apply-

ing to Mars (δ). As there are no cardinal signs angular, I judge the native will not attain much public notoriety, and although ♁ and ♀ are in conjunction (ϕ) in the tenth house, what little public acknowledgment she may receive will not be enviable, as it is promised by malefics (♁ and ♂ in mutual \angle), and although Venus is in the tenth, her influence is contaminated by her \angle aspect to ♂ and ϕ ♁ . The native's abilities are of a high order. ♀ in ♍ (the house of δ) I always find gives very great versatility; the mind is acute, and through the \odot being also therein ϕ ♄ , the disposition is greatly improved, yet it must not be overlooked that δ , ruling ninth, is \square ♃ ; this will make the native somewhat sarcastic, also bigoted.

The native married on the 23rd July, 1885. The directions then operating were: \odot had progressed to the same parallel of declination (within $10'$) of the radical declination of ♁ , had separated from ϕ ♀ progressive place, and was applying to ♁ radical place, and then to \angle ♂ radical place; and it is also worthy of note that the \odot had arrived at the degree that was culminating. The ♃ was in exact \square to ♀ prog. place. The "late" marriage is denoted by ♂ \angle ♀ at birth. The old Astrologers laid great stress on the fact of \odot δ and ♀ being considered as significators of marriage for a female, and it is well borne out in this case, for δ , by direction, has not only progressed to ♀ radical place, but both are, by direction, in the same parallel of declination, and in addition to this, which is deserving of careful attention, the \odot had progressed to \times ♍ . Several artists consider ♍ as ruler of \times , and inasmuch as \times is on the cusp of seventh, this should (according to some) be taken into consideration for guiding the judgment on marriage. Anyhow it is deserving of attention, for if ♍ is ruler of \times , the sign on the seventh, the \odot in \times to ♍ is a very strong testimony in support of their assertions; yet at the same time there are other very strong testimonies for marriage quite apart from the influence that may or may not arise from ♍ . We commend this natus to the student for careful examination, especially as to ♍ 's position and aspects at the time of the marriage.

ERRATUM.—Invert the symbols of δ and ♀ in map on page 219, thus:— δ 2.27 ♍ , ♀ 8.5 ♍ .

WANTED.—"The Astrologer of the 19th Century," with colored plates, by Raphael. State price to the Proprietors of *Astrologer's Magazine*, 12, Lugard Road, Peckham.

The Planet Saturn ($\frac{1}{2}$).

THE planet Saturn was the most remote of the planets known and used by the ancient Astrologers, and those who practised and wrote up to the end of the last century. To Saturn's influence, is assigned by all Astrologers, the greatest part of the evil, misery, and trouble, which falls to the lot of the children of men. He has Capricornus and Aquarius assigned him by the ancient Astrologers for his houses, yet some of the moderns have taken Aquarius and appointed Uranus as its sole lord, thus ejecting Saturn from his rule over it. He is "exalted" in Libra, and is "detrimented" in Cancer, and has his fall in Aries.

His influence is by nature evil, but when well aspected his malevolency is very much lessened; and although the axiom "we cannot expect good from evil" is generally accredited, yet at the same time it is "an ill wind that blows no one any good," for, without doubt, many men owe their high position in life to Saturn's friendly aid.

The native of Saturn is a secret, quiet, reserved individual; one who does not say much, but, like the monkeys, "think more," as the sailors say. If they owe a grudge they will wait years for the opportunity of paying off old scores; they belong to the "plodding" order of mankind, and do nothing without careful premeditation; everything pertaining to the case being taken into consideration ere they proceed to act.

Saturn in good aspect to the Sun produces powerful friends; to Mars, great determination and steadfastness of purpose; to Jupiter, wealth, legacies or inheritance, if either be lord of the second, fourth or eighth houses; to Venus, strong feelings of attachment to those whom they love—with females it is exceedingly good, as it makes them honorable, prudent and sincere; to Mercury, very meditative, profound, possessing good judgment. The evil aspects of Saturn to these planets produce the reverse; to Mercury, careless, malicious, envious and revengeful; to Venus, disappointment in courtship, and a delayed marriage; in a female natus it is very unfortunate, it makes the native dirty, untidy, careless and indecent, laxity of morals, and, as a rule, general depravity, but this must be judged by the strength of the aspect the signs $\frac{1}{2}$ and ♀ are in, and the houses they rule and occupy. To Mars, rash, furious and unforgiving (except where

knowledge comes to the native's assistance, when he knows his natural propensities, and guards against them); to Jupiter, wasteful and prodigal, losses in money matters, general extravagance; to the Sun, ill health and loss of friends. In a female natus, the affliction of the ♃ by Saturn is very bad for health, it largely, (with Mars), affects matters that cannot be treated of here; the mind and habits are morbid and depraved, and if Mars and Venus bear evil testimony, the native is an undesirable acquaintance; but if Saturn is in benefic aspect to the Moon, it denotes one careful and thrifty, prudent and chaste, and greatly benefits the health.

If in the ascendant at birth and afflicted, the native is morose, reserved, desponding, prefers solitude to company, and generally gives bad teeth—or, if they are good, they decay early; in the second house the financial prospects are unsatisfactory; in the third, risks in short journeys, with annoyances from neighbours or brethren; in the fourth, a poor finish to life; in the fifth, much risk, and probably losses through speculation,—if the native has children, trouble in some way will accrue to him through them; in the sixth, troublesome servants and lingering illnesses, if borne out by other testimonies; in the seventh, secret public enemies; if marriage is shewn, the native rarely enters the bonds of wedlock until late in life (after 29th year), and this position mostly denotes the partner will die first; in the eighth, worry and bother through inheritance or legacies, more especially if afflicted by the rulers of the second and fourth houses; in the ninth, danger in long journeys, frequently atheistical; in the tenth, temporary successes, but ultimate failure; in the eleventh, many acquaintances that are no good to the native; in the twelfth, much worry from secret enemies, who can rarely be found out. The foregoing will be considerably modified, or accentuated, according to the aspects that he receives from the other planets, and also the *nature* of the sign he may be posited in. The foregoing remarks apply to Saturn when he is afflicted, but *when receiving good aspects* the benefits received from him *are lasting*; especially if he be located in a congenial sign. Some artists consider his nature is improved when in the fiery signs; in the airy signs, studious, meditative and careful; but in the earthy and watery signs, selfish, malicious and very deceitful; but all students are advised to judge this by their own experience, as the aspects Saturn receives will very much alter his nature, and

if they give a judgment having reference to Saturn solely because he may be located in (say) a watery sign (ignoring the aspects he holds), it will not be surprising to find the judgment on the point erroneous, for in deducing a judgment *all* the testimonies must be well weighed and considered ere a decision be arrived at.

Genius.

A NOTE BY LEO.

THE question "Sepharial" has put to us under the title of "Genius, a Problem for Astrologers," is extremely interesting; but, I venture to say, it is one that no uninitiated western astrologer can answer, for the simple reason that no one knows anything about it.

Speaking as a lover of Theosophy, I of course maintain that the re-incarnating individual gains experience by passing through many lives in many different bodies and personalities, and that a man of genius is one who has attained to a relatively high spiritual standpoint by personal effort in a number of past lives.

Speaking, however, as an astrologer, I find that this is vague, and that it seems to have no bearing upon the science of horoscopy as we know it. Whether the individuality is relatively young, or whether it is nearing its seventy times seventh incarnation, are points which we do not know how to determine from a natus, and which do not seem to concern us.

But there must be some method of reconciling these two ways of regarding the subject. Granting that the individuality of a man of genius is old in spiritual experience, and is far advanced in comparison with his contemporaries on earth, I do not regard it as self-evident that an astrologer cannot determine from an inspection of an accurate natus whether the child born will prove a genius or not. With our present knowledge and attainments, it is quite true, painfully true, that this is utterly impossible; but I think it likely that larger knowledge may give us rules and regulations which we do not at present possess, and which may enable us to give an approximate answer to the question, whether the child born will manifest genius.

In what direction then are we to look for the indications of genius? Doubtless in many directions. For instance, ante-natal stellar influences have never yet been successfully investigated, though it is tolerably certain that they are of the greatest importance. Two or more eclipses occur each year, and the influence of each one lasts for a few months or a few years (as the case may be), and each of these must of necessity exert some influence upon the yet unborn child; yet, what astrologer is there who regularly takes into account the eclipses that have occurred during the few months, or few years (as the case may be), preceding birth? And to these eclipses I may also add the new Moons and planetary conjunctions that happened during the gestative period; and, in the case of the conjunctions of the major planets, even several years beforehand. Thus in 1881, Jupiter and Saturn were in conjunction in the third degree of Taurus, and since the effect of that conjunction lasts twenty years, there can be no doubt that its influence must be taken into account for the whole of that period; that is to say, the planets must be looked upon as remaining in that degree for twenty years, and in the case of any child born during those years, their influence must be carefully considered. As an illustration of an eclipse, I may mention one in my own natus. Four months before my birth there was an eclipse of the Sun, and when I came to work out the figure for it I found that Mars, Mercury and Venus were all in close conjunction in that part of the zodiac which was afterwards the cusp of my ascendant. This, of course, had some definite influence upon me, although it would not be evident from an inspection of my natus, for I had no planets rising at birth. I merely mention these in this connection as points that have not yet been properly investigated.

But there is another direction in which we may look for light. The difficulty we are investigating is this,—that at the time of birth of any man of genius, Shelley for instance, there must be some half-dozen, or perhaps more, children born in the same neighbourhood, under the same sign and with the same aspects; how then would it be possible for us to pick out from these horoscopes the solitary one pertaining to the man of genius? Let the reader notice here that we must confine our investigation to one limited neighbourhood, for if we go too far afield the differences in latitude and longitude will make the signs on the cusps of the houses different; whereas, what we are assuming

now is that the horoscopes are so similar as to be almost the same. These half-dozen children are all born, we will assume, within five or ten minutes. Now, on examining their horoscopes, where shall we find the chief differences? The Sun, Moon and planets will all be in approximately the same places, and judged by our ordinary rules, will give us no clue whatever to the differences in character. The only hope for us lies in examining minutely the degrees and minutes in which the planets are situated, and those which are on the cusps of the houses. It is a well known fact that every sign of the zodiac has its own definite influence, which is separate and distinct from that of every other sign; and personally, I am fully convinced that there is a similarly separate and distinct influence and character for every decanate, every degree, and (for all I know to the contrary) every fraction of a degree of the zodiac. Here then there may possibly be light; for in these half-dozen horoscopes, though the Sun and planets would perhaps be not only in the same degree, but in the same minute of space, yet there would have been time for the Moon to have moved slightly in each case (one or two minutes of space), and, what is most important, the degree and minute on the ascendant might differ in each one. If therefore each degree and part of a degree has a different influence upon the character, here is a wide region for us yet to explore. In the course of such explorations we might find a clue to the mystery.

In this connection, the following paragraph from page 103 of "Fate and Fortune" is noteworthy:—

"I may here tell you that each sign of the (Hindu) zodiac is divided into 150 equal parts, known as Amsas. Each Amsa is again divided into two parts, and there is a description for each half. The description is therefore for six minutes of space and twenty-four seconds of time."

Until we have thoroughly tested these and other points we have no right to affirm that Astrology cannot solve the problem of genius. But alas! we are not yet likely to get these descriptions of the halves of Amsas given us. What western seer or eastern initiate will grant us this boon?

A REPLY BY RAPHAEL.

I HAVE been much struck by the two articles by "Sephariel" in the April and May numbers of your magazine on the above subject. In page 208 he says, "But while the most intel-

lectual families, in common with the rest of humanity, are found to produce their idiots, and while the less educated will become the parents of the child of genius, it is fair to conclude that heredity is *not* the governing factor in this matter." So far so good, and I heartily agree with it; but, on the very next page he quotes from Mr. Pearce's "Science of the Stars," wherein that author contends that stellar and *heredity* influences account for the divergencies of the human constitution and character, and "Sepharial" says the reasoning is *sound*, but yet it will not apply to genius. I demur to heredity entirely, for it is a matter of notoriety that men of genius produce idiotic offspring in greater proportion than common or ordinary intellects.

In the second article, page 223, "Sepharial" quotes from a correspondent of his, "A man of advanced scientific attainments," as follows: "It is certain (!) that there must have been a score or more of persons born within a few minutes of the exact time when Shelley was born; yet the period produced but one Shelley." Now this "advanced scientific" man is evidently *not* a man of *genius*, or he would not have been guilty of making such a foolish (pardon the word) remark. Will he seriously tell me that there were twenty persons born at the *same time* and in the *same place* as Shelley? I say there were not, and I challenge contradiction. Passing on, "Sepharial" launches into ante-natal causes and conditions, and makes a regrettable cut at horoscopy, and then goes on to the horoscopes of the parents, and finishes up with the proposition that genius "becomes," and is not produced by the stellar influences at birth! This reasoning may be all very well, but I cannot agree with it; the thought has just struck me (and it is a *known* fact) that where two or more persons are born at the same time and in the same place, their lives run concurrently even to their deaths. What shall we say of twins? When these are born under the *same degree* of the zodiac (note this) they are absolutely indistinguishable one from the other, both in physique and in the whole course of their lives down to the grave. Why is this if the horoscope is but of secondary consideration? With regard to pre-natal conditions, or the time of conception, it is simply a hopeless affair, for half the medical men are not agreed as to the exact period of human gestation; and, to try and find out the exact time of conception is sheer waste of time, and I doubt if it *will ever* be done; another thing, we do not need it, for the natal figure supplies all the information that is needed,

provided we can read it correctly.

Further on we are told that *re-incarnation* furnishes us with a ready explanation of the sporadic appearance of men of genius, but is it not the astral influences themselves that cause us to re-incarnate? Do not the stellar influences produce us, follow us, kill our bodies, and again draw our spirits back to objective life through the countless ages of evolution and progression? Very few Astrologers comprehend the true meaning of the words:

“ The wise man rules his stars ;
The fool obeys them.”

The wise man is he who is master of himself, and knows himself, and, being perfect, is not tossed about by the stellar influences like a small barque at sea ; the planets have no influence on him, and when he dies he re-incarnates no more. The fool is he who has not yet reached that desirable stage of perfection, and, consequently, has to obey his stars and suffer the pangs of constant rebirths until he works out his own freedom from the starry thralldom.

Whether the general reader has been able to follow me or not I cannot say, but this I maintain, that the planets and zodiac furnish us with the key to every event and circumstance that can possibly happen on this earth, and that the time of birth gives us the key to the whole of that person's life. Does anyone doubt it? If so, how did the Astrologers tell the father of Prince Siddartha that he would become a Buddha, and why did the wise men of the east come to worship Jesus? Let us study the zodiac and try and recover the, at present, “lost key.”

RAPHAEL.

What Religion does Astrology teach?

(CONTINUED).

BY ATHOMIEL.

CHAPTER VI.—ASTROLOGY AND THE NEW TESTAMENT TEACHING.

IN previous articles I have endeavoured to briefly sketch the religion as it appears to me the astral science teaches, and I have thought, before concluding, it would be only fair to look at the position of Astrology and the New Testament. I, for one, am not concerned in any way to write as an apologist for astral religion, if I may so call it, or to endeavour to prove the authenticity

of the Scriptures. To me, true knowledge is a result of the inward power corresponding with and understanding the unwritten but all-powerful laws under which the divine economy evolves. It will, however, doubtless assist many students who have delicate scruples, which I admire, to understand the true relationship of occult teaching and so-called orthodoxy. The school of teachers who plead for the literal acceptance of the text of the Scriptures are, I am glad to say, fast disappearing. The progress of scientific and enlightened understanding has too strong a hold for such narrowness. It is with the inner truths of Christ's teachings that I have to deal. In what way does it appear to us that the position of the two apparently divergent teachings harmonize? There cannot be two religious forces and powers in operation; there surely cannot be two grand cardinal systems of truth by which emancipation is gained. One must be false and the other true, or they must both be the same, only diversity of experience causes a seeming difference of conception.

The eternal laws of the universe have been in operation for all ages, and truth, which is simply a correct reading of such laws and influences, can only be reliable inasmuch as it represents the laws in such operation. The great centre and arch-stone of the fabric of the New Testament is Christ, the great teacher, and the whole sum and substance of the volume represents His life and those of His followers, and their interpretation of such life and teachings. I am not concerned as to the interpretations of the Great Teacher's life and death as ordinarily received and taught. We all are responsible for our own position and influence; the great spiritual forces of the universe reveal to each native in varying force and character the true nature of the forces in operation. To me the life and death of Jesus of Nazareth is that of a great typical teacher who, setting forth great truths, which was His incarnate mission, brought Himself in direct antagonism with material forces, in fact it was the final life-struggle of a spirit force (☉) bending to the material crucifix (+), overcame it and so raised Himself a spiritual force. Karma (♂) exhausted, the spirit force reigning entire, He rose again. In this way He represents and is in truth the spiritual son of a spiritual father, and further in this sense He becomes, as He said, the "Way," laying down His material body to raise His spiritual life. Being completely free from Karma, over and above that which was necessary to bring about His incarnation, His occult and psychic

power was enormous, His intuition was God-like; the forces of the material world were His servants, hence His so-called miraculous powers. It is, however, necessary to bear in mind that He was a child as we are, the children of the laws of the Eternal Father. The pith and quintessence of His teaching was that which occult teachers of all nations, of all times, have taught in varying degrees according to their intuitive powers, viz.: that the spirit force in the universe was the prime fatherhood, the material crystalized influence was its vessel or prison, and that the soul force was the Karmic force. This soul force was either the enlightening medium, by which we understand the true position and nature of the "what is," and by which means we rightly understand the forces in operation and utilize their benefic power; or it was the chastening medium by which we came under the destructive forces of the universe. This was Christ's theme. He taught "God is a spirit, and they that worship, must worship Him in spirit and in truth."

The kernel of the New Testament teaching is the universal Fatherhood of God, the great spirit force of the universe, and the universal affinity and brotherhood of man, who are the incarnate individuated essence of the Great Spirit, which incarnate being has, by the experience of its individuality, and by the use and correct understanding of its spirit force operating through its soul-medium to work out its own incarnate work to crucify its material Karmic force, in fact to become its own Christ in verity and in truth, then and only then is the meaning of Christ's teaching realized, "I and my Father are one," "Ye are my brethren."

True students of Astrology and spiritual truths whose intuition is awake, cannot fail to see, viewed in the above light, the wonderful confirmation of the inner teachings of Christ and the forces and powers in operation, which their study and true conception of astral forces will see, that not only are we mysterious creatures with strange longings and desires for a down-grade course, but further, that the Creative Spirit has set such forces in operation as will enable "Whoever will, let him drink of the water of life freely." Not only is the universe a vast charnel house of destructive forces, but it is the creative home of constructive energy; and that every native has in him the power to grasp and turn to his own aid the greatest, noblest and most beautiful economy by which he may rise to his eternal spirit home.

(To be continued).

The Degrees of the Zodiac Symbolised.

(CONTINUED).

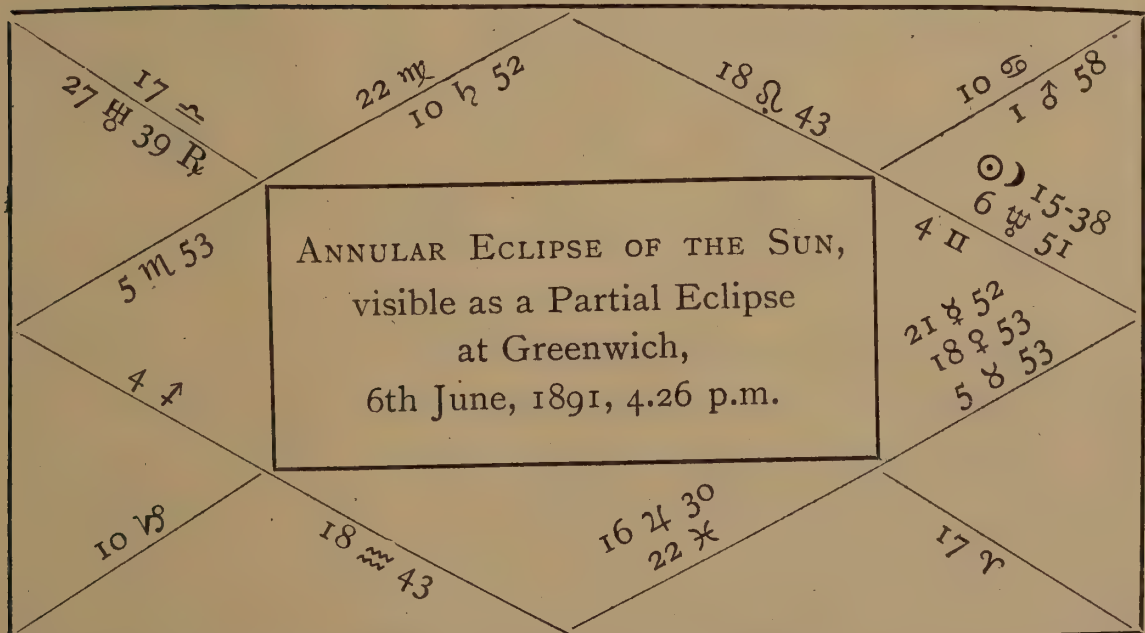
By "CHARUBEL."

- ♊ 16°.—Symbol: A vessel rolling in the trough of a rough sea. Denotes one who will ever live in a state of uncertainty, subject to many changes and severe trials; his career will be a struggle for existence.
- „ 17°.—Symbol: A naked man, having a serpent coiled round the lower part of the body. A vicious degree; denotes one subject to filthy habits and deeds; he that hath this degree on his ascendant should "know himself" and seek to conquer his evil nature.
- „ 18°.—Symbol: A man on crutches. An unfortunate degree. Denotes one liable to infirmities and diseases of the legs and feet.
- „ 19°.—Symbol: A man seated at a desk with account books before him. He has dark hair, projecting eyebrows, receding forehead, keen dark eyes. Denotes a business man, an expert accountant.
- „ 20°.—Symbol: A man playing a violin. Denotes a musician of no mean order; a brilliant violinist with musical ability.
- „ 21°.—Symbol: A man in monkish dress, with long hair and flowing beard. Denotes one fond of solitude and very reserved; a recluse; one naturally inclined to a religion of severe type.
- „ 22°.—Symbol: A lady with rounded features, fair skin, hair between auburn and brown, deep blue eyes, who is busy at her toilet. This is the degree of beauty; those of either sex who have this ascending will be always admired.
- „ 23°.—Symbol: Three men in a boat, two on one side, one on the other. Denotes one who will meet with much rivalry and opposition in whatever he may engage in.
- „ 24°.—Symbol: A man with arms folded, unmindful of danger, behind him an assassin with dagger about to stab him. Denotes one who will ever be beset by secret enemies of the worst type, and may eventually be killed, although there may be no apparent reason for this.
- „ 25°.—Symbol: An old-fashioned wooden pump; a man in rustic garb at the handle, pumping for a crowd with vessels reaching forward for them to be filled. Denotes one who

- ostentatiously will dispense much good by charitable deeds.
- ♊ 26°.—Symbol: None. A degree of mystery. It is allied to the fourth dementional space. Denotes one who has *something* not in common with the rest of his race.
- „ 27°.—Symbol: A standard bearer. Denotes a leader of the multitude, a public character, or perhaps a reformer.
- „ 28°.—Symbol: A neat little thatched cottage in an Alpine valley. Denotes a true child of nature; one who will never conform to the ways of Society.
- „ 29°.—Symbol: A man with open breast, shewing enlarged heart overflowing with blood. A degree of sorrow. Denotes one who will be subject to most harrowing trials through life, and who will die heartbroken.
- „ 30°.—Symbol: A man reclining on a rustic seat, neath a shady tree; a ray of sunshine has fallen on him. A degree of good fortune. He who has this will not have trouble; wealth flows to him, but he only lives for himself, and seldom benefits others.

(To be continued).

Mundane Astrology.



THE eclipse falls in the eighth house in square to both Saturn (in the tenth) and Jupiter (in the fourth), and very near the ascendant of London (17 ♏ 54).

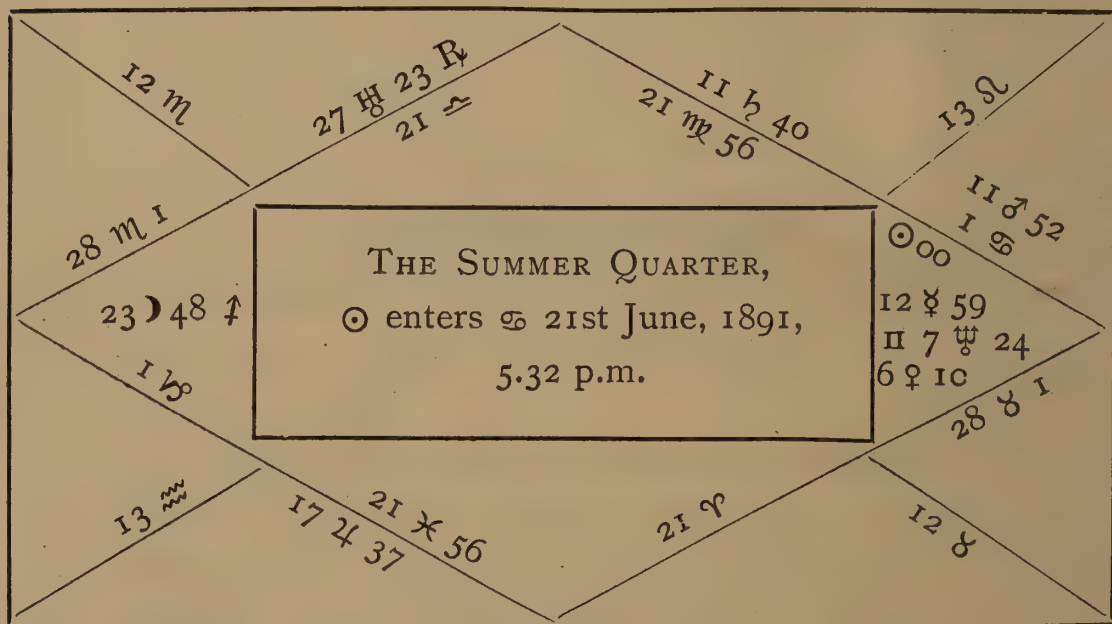
There will be much disease in the land, the death rate will be high among both rich and poor. Some prominent persons will

die suddenly. There will be much crime in the land. Our foreign relations will improve.

Saturn is again in the tenth house, as he has been frequently before this year, therefore misfortunes, disasters and death among rulers, governments and prominent persons will continue. The death of royalty will occur during the rule of this eclipse.

From Berlin to Athens, Saturn is close to the meridian. High personages will die and governments will fall. In the west of Europe the eclipse will be in the seventh house, bringing foreign troubles, some danger of war, and disasters to monarchs and governments.

At Washington, Saturn rises, Jupiter sets, and the luminaries and Mars are in the tenth house. In the States, but more especially in Canada and the British Colonies north, foreign relations will improve, but evils will fall upon the peoples and the governments. Prominent persons will die, and little but misfortune will result.



THE ingress occurs on the cusp of the eighth house, and approaching the conjunction of Mars; the Moon is nearly at the full. Many prominent persons will die suddenly, and those in high life will suffer. The position of Venus, Neptune and Mercury in the seventh is peculiar, and seems to promise mingled good and evil in our foreign relations, for Mercury has the close square of Saturn. Fortunate events, as well as troublesome occurrences, will follow. There will be cases of scandal to attract attention. Jupiter on the lower meridian promises warm weather and a prosperous season for harvest and the fruits. Uranus in the eleventh brings trouble upon Parliament and the colonies,

but beneficial measures will pass, and the aspects of the luminaries result in good. Saturn's position indicates loss of life at sea and trouble in connection with shipping. Science, literature and religion may suffer and some eminent men die in this connection.

In eastern Europe, Uranus brings trouble upon rulers, governments and those in authority. There will be international irritation and war-like talk, as well as internal riots and discontent in some countries.

At Washington, Mars culminates, bringing danger upon prominent men, extension of trade, some war-like feeling, and expenditure of money on materials of war. The health of the nation will improve. Crime will be very prevalent. Uranus brings mingled good and evil for the revenue and commercial affairs. Some notable deaths will occur in the realm of science, literature and religion.

THE CLITHERO ABDUCTION CASE. Mrs. Jackson, the heroine of this case, was born 10th February, 1845, time of day not known. She had Venus and Mercury in close conjunction in Capricorn, indicating a pleasant sociable temperament; they were in semisquare to Mars, and applying (13°) to the conjunction of Saturn. Her Sun was separating from the conjunction of Saturn in Aquarius, indicating severe troubles in connection with the husband, and was also in semisquare to Uranus. The Moon, Jupiter and Uranus were in close conjunction in Aries, benefiting her pecuniarily and in many ways, but pointing to strange and unexpected occurrences. She became engaged to Mr. Jackson on 27th October, 1887. They were married on 5th November, 1887, on which day the Sun was by transit in square to Saturn's place at birth, and the Moon in square to her own place with those of Uranus and Jupiter at birth. Mars was also in square to his radical place, by transit. By progression, she had at this time ☉ P. ♂ ♀ R. ♂ ☿ R., and ☾ P. ☐ ♀ R. Her husband sailed for New Zealand immediately after the marriage, and on his return, when she refused to live with him, carried her off by force. The abduction occurred on Sunday, 8th March, 1891, as she was leaving Church. By progression she had now ☉ P. ♂ ☿ P., and ☾ P. ♂ ♂ R., while by transit she had on this day the Moon on the radical places of the Sun and Saturn. A writ of *habeas corpus* having first been refused and afterwards decreed, the Court of Appeal, on 19th March, ordered her to be released unconditionally, to live where she pleased. On this day the Moon was in opposition to her radical Venus, and Saturn in square to her radical Mars, but the Sun was approaching her Jupiter and Uranus. This case is regarded by many as having established clearly for the first time the important principle that a husband cannot compel his wife to live with him against her will. It is therefore noticeable in this connection that, at the Spring quarter, the Moon was in the ninth house (governing law) in opposition to Venus but in trine to the Sun, and in Leo.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

(CONTINUED).

71.—If both luminaries be in masculine signs, in the nativities of males, their actions will be consonant with nature; but if so placed in the nativities of females, they increase their action. And Mars and Venus, if matutine, incline to the masculine gender; if vespertine, to the feminine.

72.—Matters of education are to be considered by the ascending lords of triplicity; matters of life by the lords of the conditional luminaries triplicity.

73.—If the Sun be found with the Gorgon's Head (*Caput Medusae*), and not aspected by any benefic star, and if there be no benefic present in the eighth house, and the lord of the conditional luminary be opposed to Mars, or in square to him, the native will be beheaded. If the luminary culminate, his body will be maimed or mangled; and if the aspect in square be from Gemini or Pisces, his hands and feet will be amputated.

74.—Mars, if ascending, uniformly gives a scar in the face.

75.—If the Sun be in conjunction with the lord of the ascendant in Leo, and Mars have no prerogative in the ascendant, and if there be no benefic in the eighth house, the native will be burned.

76.—If Saturn hold the mid-heaven, and the conditional luminary be opposed to him, the native will perish in the ruins of buildings, provided the sign on the lower meridian be an earthy sign; if it be a watery sign, he will be drowned or suffocated by water; if a human sign, he will be strangled by men, or will perish by the halter or the scourge. Should there, however, be a benefic in the eighth house, he will not suffer death, although he will be brought near it.

77.—Profecion of the ascendant is to be made for matters affecting the body; of the Part of Fortune, for intrinsic circumstances; of the Moon, for the connection between the body and the spirit; and of the mid-heaven, for the employment or profession.

78.—A star often dispenses influence in a place where it has no prerogative, thus bringing unexpected advantages to the native.

79.—Whoever has Mars in his eleventh house, does not govern his master.

80.—If Venus be in conjunction with Saturn, and have any lord of house in the seventh house, the native will be of spurious origin.

81.—Times are reckoned in seven ways, viz.: by the space between two significators; by the space between their mutual aspects; by the approach of one to the other; by the space between either of them, and the place appropriated to the proposed event; by the descension of a star, with its addition or diminution; by the changing of a significator; and by the approach of a planet to its place.

82.—When a figure may be equipoised, observe the horoscope (or figure) at the new or full moon; and, if that also be equipoised, be not hasty in giving judgment.

83.—The time of obtaining a grant indicates the affection between the applicant and his prince; but the seat (*or part of heaven* indicating the grant), shews the nature of the office;

84.—And if Mars be lord of the ascendant at the time of entering on possession, and posited in the second house, or coupled with the lord of the second, he brings much mischief.

(*To be continued*).

THE PLANET VENUS.—We learn that Signor Schiaparelli, the Italian Astronomer, who has made many wonderful discoveries among the planets, has just furnished a new surprise, greater even than his recent discovery that Mercury performs only one rotation in the course of a revolution around the Sun. He now asserts that Venus, the brightest of all the planets that we see, the twin sister of the earth, which is at present glowing with increasing splendour, also turns but once on its axis in the course of a revolution around the Sun. In other words, there is no alteration of day and night on Venus, as on earth. The planet enjoys perpetual day on one side of its globe, while the other side is plunged into unending darkness. This is but another point in favour of the secret doctrine, and illustrates yet another aspect of the allegory of Venus as Lucifer Vesper, the morning and evening star (*vide* "Secret Doctrines," vol. II. *Venus*). It is the symbol of the Hermaphrodite 3rd root race, and later in the evolutionary scale, of the giant 4th root race of Atlantis. Swedenborg says in his "Earths of the Universe": "There are two kinds of men in the planet Venus, the first, mild and humane; the second, savage and brutal." Of the latter he says: "They are giants, and men of this earth reach only to their navels; they are immersed solely in brutal and earthly things, and the care of their cattle, &c." These types are occultly related to the zodiacal signs Libra and Taurus, the former being the symbol of the Hermaphrodite of the 3rd race, the latter that of the giant and bestial 4th race.

Notices.

We continue to receive complaints from many readers as to the difficulty they still have in obtaining current issues. There should not be any trouble in obtaining the numbers, as they are always published on the 27th of each month. Write direct to the proprietors, 12, Lugard Road, London, S.E., enclosing half-penny stamps, and copies will be sent *per return*, and save further delay.

Cases for Binding Vol. I. (Nos. 1 to 12), will be ready on 27th July, the price of which (including an exhaustive index), will be 1/6. Those friends who wish to have these covers will oblige us by ordering early, enclosing remittance. Address as above.

Vol. I. of the *Astrologer's Magazine* (Nos. 1 to 12) will be ready early in August. It will be handsomely bound, and we have no hesitation in saying it is the most comprehensive, useful and reliable work on Astrology ever published.

PLEASE NOTE.—Having only a limited number of Nos. 1 and 2, and do not purpose re-printing, on and after 24th of June the price of these will be 6d.

Announcements.

WE take this opportunity of thanking our friends for their efforts in making our little monthly known, and also for their appreciation of our labours in the cause of true Astrology. Our first Volume will be shortly completed (in July), and we would remind our friends that the commencement of Vol. II. (August) would be a very good time to gain fresh readers. If every reader were to get an additional subscriber, we should be able to extend our operations. Will you, kind reader, assist us in so doing?

We have several matters of interest that will be special features in Vol. II., some of which are briefly these:—

An entirely new method of directing (only recently discovered), which is not even hinted at in any author that we have perused, and which we think will be found simple and reliable.

Astro-Phrenology will receive careful exposition, and we venture to think will be found useful to the majority.

Horoscopes of persons suffering from various injuries and diseases will be given, and useful information on Medical Astrology will be contributed by a Doctor.

“Sepharial” will contribute expositions of the directions of notable horoscopes as worked by the Ptolemaic and Placidian methods, and the system taught by him in the Horoscope, &c., &c.

Mundane Astrology, which is received with so much favor, will be continued, and the rules thereon will receive exposition in the course of the volume.

The “Lessons on Astrology” will be continued by “Aphorel,” and the methods of directing as taught in Vol. I. will be shewn and demonstrated in the example natus under exposition.

“Alan Leo” will contribute reliable articles on various subjects, and “Leo,” “Athomiel” and Chas. Hatfield will contribute much useful and entertaining information.

We take this opportunity of thanking our numerous American friends for their appreciation of our efforts, and would ask them to continue to shew their sympathy by largely extending our circulation in their respective towns. We shall always be pleased to hear from them.

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

BY "SEPHARIAL."

IF the reader will follow with care the examples I shall now give, there will be no difficulty in applying the foregoing rules in all other cases. The first example is one in which the Moon is oriental of the Sun at the time of birth, *i.e.*, increasing in light.

Case I.—Lady born at Birmingham 28th February, 1863, at 8.15 a.m., estimate time—

		H.	M.	S.
A.R.M.C. Noon, 27th February	...	22	27	17
Time elapsed	... ..	20	15	0
		<hr/>		
		42	42	17
	Sub.	...	24	0 0
		<hr/>		
Estimate A.R.M.C. birth	... ..	18	42	17
		<hr/>		

This meridian longitude gives the 26th degree of Aries for the ascendant. The Moon's longitude at 8.15 a.m. is $\odot 9^{\circ} 47'$. The Sun's approximate longitude is $\times 9^{\circ} 17'$. The Moon is therefore at birth increasing in light; according to Rule 2, I shall therefore expect to find the Moon in $\Upsilon 26^{\circ}$ at the prenatal epoch. I subtract 9 months from February 28th, 1863, which gives May 28th, 1862, as the approximate epoch (Rule 3). The Moon should be in $\Upsilon 26^{\circ}$, but this not being so I take May 25th as the *nearest* day on which it transits that degree of the ecliptic (Rule 4). This is the day of the epoch.

By Rule 2, I require that the Moon's radical place $\odot 9^{\circ} 47'$ should ascend at the exact time of the epoch. I refer to the tables of the houses for Birmingham (*vide* note to Rule 5), and I find the A.M.R.C., when $\odot 9^{\circ} 47'$ is rising, to be 22-hrs., 27-mins., 22-secs., which I take from 4-hrs., 11-mins., 15-secs., the A.R.M.C. at noon on 25th May, 1862.

		H.	M.	S.
		4	11	15
Add	...	24	0	0
<hr/>				
		28	11	15
Sub.	...	22	27	22
<hr/>				
		5	43	53
<hr/>				

which is the *time before noon* on May 25th, 1862, at which I set the epoch; *i.e.*, 6-hrs., 16-mins., 7-secs., a.m. (Rule 5).

The Moon's longitude at this time is Υ $26^{\circ} 51'$, which is the *true ascendant at birth*. (Rule 6).

Returning now to the day of birth, I look in the tables of houses for Birmingham and find the A.R.M.C., when Υ $26^{\circ} 51'$ rises, to be 18-hrs., 44-mins., 30-secs.; which, taken from 22-hrs., 31-mins., 14-secs., the A.R.M.C. at noon 28th February, 1863, gives 3-hrs., 46-mins., 44-secs., as the time previous to noon at which the birth occurred; *viz.*: 8-hrs, 13-mins., 16-secs. a.m., which is the true time of birth. (Rule 7).

Case II.—Duke of Edinburgh, born August 6th, 1844, at 7.50 a.m. The horoscope for this time will be found in the *Astrologer's Magazine*, No. 5, from which the particulars are taken. The ascendant is \nearrow $15^{\circ} 50'$; the Moon being on the wane in δ $15^{\circ} 48'$.

Rule 1.—Moon at epoch in \nearrow $15^{\circ} 50'$, with δ $15^{\circ} 48'$ setting.

Rule 3.—Estimate epoch = 6th November, 1843.

Rule 4.—True epoch = 2nd November, 1843.

Rule 5.—Moon's radical place setting at 7-hrs., 37-mins., 20-secs. a.m., on 2/11/43, which is the moment of the epoch.

Rule 6.—Moon's longitude = \nearrow $15^{\circ} 46'$, which is the true descendant at birth, or \nearrow $15^{\circ} 46'$ rising.

The foregoing cases may be deemed "coincidences"; let them stand as such. A little experience will show that many coincidences will constitute a *law*, and that law I have endeavoured as far as possible to define and to formulate, grasping the hint thrown out by Ptolomy, and extricating it from the complex web of mistaken ideas and mathematical foibles in which it had been obscured by certain authors.

Now, regarding the period which intervenes between the "epoch" and the birth, as far as I have been able to collect data from which to establish the law, I find that all cases fall within the following rules:—

I.—If, at the time of birth, the Moon be increasing in light

and above the earth, or decreasing in light and below the earth, then the period is *less* than nine calendar months.

2.—If the Moon at birth be increasing in light and below the earth, or decreasing in light and above the earth, then the period is *more* than nine calendar months.

From these we get a mean of two postulates; *i.e.*, a period of nine months exactly, when the Moon at birth is exactly on the eastern or western horizon, and in conjunction or opposition of the Sun; neither above nor below the earth, and neither increasing nor decreasing in light at the moment of birth. In the nativity of Her Majesty the Queen, we have an *approximation* to these positions; such cases, of course, are of very rare occurrence.

(To be continued).

Notes on Recent Events.

Raphael's prediction of sickness following the position of Uranus at the New Moon for May, has been amply fulfilled by the unexpected spread of the Influenza in England. One of its most eminent victims has been Dr. Magee, Archbishop of York, who died at 3.45 a.m. on 5th May. At the time of death the Moon was rising and Uranus setting. The deaths of such a large number of the members of both Houses of Parliament was evidently presignified by the position of the Sun in the eighth house of the figure for the opening of Parliament, and by Saturn in the tenth house at several lunations.

The Budget night was on 23rd April, with the Moon entering Scorpio in conjunction with Uranus, an unfavorable day. The announcement of free (or assisted?) education was made. On the same day the great powder explosion at Rome occurred, at the time of which Mars was rising. At the preceding lunation at Rome, Mars was just setting in the earthy and explosive sign Taurus. On the same day occurred the murder and mutilation of an unfortunate woman in New York, somewhat in the style of Jack the Ripper. On the same day the *Chillian* ironclad was blown up by torpedoes with great loss of life.

The case of Captain Verney, M.P., who has been sentenced to twelve months' imprisonment for an offence under the Criminal Law Amendment Act, was evidently presignified by the position of Venus on the cusp of the ninth house in square to Saturn in the figure for Parliament, also by Venus being in the eleventh house (Parliament) at the May lunation, in her detriment, Aries.

The eminent German general, Count Von Moltke, died suddenly of failure of the heart's action at 9.45 p.m., on 24th April, at Berlin. At the time of death Mars was setting. He was born on 26th Oct., 1800, at Gnewitz, in Mecklenburg. This death and that of the Archbishop of York and others remind us once more of the culminant position of the major infortune.

Letters to the Editor.

DEAR SIR,—In reply to "F. T. S." regarding the possible application of the Hindu Astrological Drekkanas to the faces or decanates of the western zodiac, I am not at all sure in my own mind whether the Hindus have not received this division of the zodiac from Arabian writers and applied it to their own moveable zodiac. The earliest Hindu record is that of Vâraha Mihira, the writer of the "Brihat Jataka," some 1400 years ago. He is mentioned by name in the "Pauchatautra," or "Five rituals." At this time the star Revati (Fomalhaut ?) was nearly coincident with the Equinox, so that the Layana and Nirayana zodiacs were the same. Mihira quotes his authority for the various Drekkanas as the Yavanas. Now this is a name applied to the Arabians. The division of the zodiac into thirty-six parts is likewise Arabian, and it is from the Arabs that we have received the greater number of the names of our stars. If the Hindus borrowed their Tajaka Astrology from the Arabs, it is most likely they borrowed the wâjah (faces) also. It was from the Arabian records that Johannes Angelus indirectly obtained his "Faces and Degrees of the Zodiac," published in the 16th century. I have also heard of a similar work by Regiomontanus towards the end of the 15th century, but have never seen it. However, let me put F. T. S. a question. The Hindu zodiac is divided like our own, into twelve signs of 30° each, beginning with Mesha (ram) and ending with Meena (fishes). All the signs have the same rulers as our own. They also are said to rule over the same parts of the body as in our distribution. Now, with all this in mind, let it be supposed that the Lagna Sphutam is Meena 25° , and that Mars is rising therein. This is equivalent to our γ 5° with Mars therein. Would the native be described by the characteristics of Meena and Brihaspati its lord, or by Aries and its ruler, Mars? Briefly, does F. T. S. find the characteristics and rulership of the western zodiacal signs to be correct as given in the various books, or is he in want of some 20° of the zodiac for a sliding scale by which to make the rules suit the facts? If the latter, then the moveable zodiac of the Hindus may suit. It is a significant fact that the fixed star Revati is 20° east of the vernal equinox, roughly, and therefore corresponds with the meridian longitude of Fomalhaut (the fish's mouth), which was on the vernal equinox only 1450 years ago. Does this mean that the Hindu zodiac was adjusted to that of the Arabians or Mahomedans in the 5th century? The facts as they stand are in dispute among the learned,* but experience compels me to say that the descriptions of the various planetary bodies and signs of the zodiac given by Ptolemy seventeen centuries ago do not admit of any such shifting signification as is implied by identifying the signs with the constellations, and in fact I find the oldest western Astrology to be just as applicable to-day in its basic principles, as it was in the days of its first inscription.

SEPHARIAL.

* *Vide* "Indian Antiquities" (Maurice), "Ædipus Ægypticus" (Kischer), "Ædipus Indaicus" (Drummond), "Asiatic Researches," vol. I.

MESSRS. COPE & MEDER.—Your five important queries shall receive investigation during the course of next volume. The figures on Mr. Bradlaugh are interesting, they shall also be treated on. The magazine is always ready on the 27th of the month, and there is no reason for the delay.

The Astrologer's Magazine.

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VOL. I. No. 12. * JULY, 1891. * Price 4d. Post free 4½d.

Lessons in Astrology.—No. 12.

FRIENDS AND ENEMIES.

IN giving judgment on this matter, most artists notice the seventh, eleventh, and twelfth houses: the seventh for public enemies, the twelfth for secret ones, and the eleventh for friends. If the native has any or all the benefics in the eleventh house, well aspected, his friends are real ones, and not mere acquaintances; but if they are ill-aspected, he suffers from his friends, who, although they may mean well, do him injury. If the malefics are there, he has no friends, only acquaintances, and these he should guard against. The strength of the aspects held by the tenants of the eleventh house will show the probable amount of injury the native may expect to receive, and also an indication of the source from whence it may come. The luminaries well aspected is a sign of many friends, but in this, as in all judgments, notice must be taken of where the luminaries are, *i.e.*, what house or houses they may be tenanting. Of public enemies I have already written (see my remarks on the seventh house), but as to the twelfth house, if ♀ or ♂ be there, and afflicted, the native will suffer from secret enemies; likewise if the ☾ or ☿ are therein and afflicted. Should even ♀ be there and afflicted by ♂ ♀ or ♂, he would experience much annoyance through secret female enmity. I will now apply the foregoing to the example natus under consideration. The ☉ and ☾ afflict one another, hence people of position will be inimical to her. ♂ in the eleventh is ☐ ☿, who rules eighth and tenth, hence I judge her reputation will suffer through her acquaintances, yet she will not be without sincere friends, as ♀ ruling eleventh is in * to ☾ which will somewhat mitigate the ☉ ☐ ☾, and as the ☾ is applying to △ ☿ and ♀, the former will lessen the evil that may be expected from ☿ ☐ ♂. I might take this opportunity of warning the student against placing much, if any, reliance in the old aphorisms of the lord of (say) the fifth in the eleventh producing so and so, &c., for it will often be found that the planet ruling (say)

the fifth might also rule the first, and, according to the old aphorisms, quite the opposite result may be expected, but more of this later on.

ILLNESS.

This matter (illness) is judged principally from the affliction of the luminaries (☉ for a male and ♀ for a female) together with the sixth house and planets that may be therein. The ☉ afflicted denotes structural disorders, the ♀ functional ones. ♂ afflicting denotes inflammatory complaints; ♀, those arising from cold or watery causes; ♄, peculiar disorders. Ponderous planets, ♀ especially, in fixed signs in the sixth house, shew long, lingering illnesses. The part of the body ruled by the sign the afflicting planets are in, either at birth or at the time of direction, will shew what part of the body is affected, and from whence the disease or disorder comes. Useful information on this will be found on page 137, *et seq.* The signs held by the malefics will shew the weak parts of the system, and in our example, ♂ in ♍, ♀ in ♎, and ♄ in ♈, shew that the reins and the adjoining parts, the heart and back, are liable to be affected, and as ☉ and ♀ are in mutual affliction, the chest and breasts will probably be also affected. Except for the affliction of the ☉ by the ♀, the constitution is a fairly strong one.

DEATH.

In judging of this use great caution, as one testimony alone is not sufficient, unless the nativity is a very weak one. It is best, if asked for information on this point, to only speak in general terms, as it depends upon the directions (these cannot be got at off-hand, having to be calculated), and then it is generally a train of evil ones, acting on a primary or solar direction, which produce the *terminus vitæ*. The malefics in elevation, ♂ especially, afflicting the luminaries, generally denote a violent death; the same if the planets in affliction are in fiery signs. If the malefics are in cardinal signs, a notorious death is presaged, and many predict a violent death if the afflicting planets are in fixed signs. I judge the native's death will be somewhat violent and sudden, as the luminaries and ♄ are in cardinal, and ♀ and ♂ in fixed signs, but of this I cannot speak positively until I have taken out the directions, and all being well, I purpose calculating these, shewing the working of the same, during the progress of the second volume, and giving the predictions which, I think, may probably be produced by the various arcs as they come up, with

my reasons for so doing. In drawing the lessons in this first section of this most interesting natus to a close, I take this opportunity of thanking many students for the kind letters I have received. If these lessons have cleared difficulties out of their way and made their progress in astral physics lighter, I am quite repaid. It has been my aim to be as simple and concise (consistent with clearness) as possible, avoiding abstruse technicalities, and I trust I have succeeded. A parting word to students. Don't be discouraged; persevere, for what you don't find out one day you will another; don't be in a hurry, for what is worth doing at all should be thoroughly done. Bear in mind the old adage, "Knowledge is power."

APHOREL.

END OF SECTION I.

The Centiloquy, or One Hundred Aphorisms of Claudius Ptolemy;

OTHERWISE CALLED THE FRUIT OF HIS FOUR BOOKS.

(CONTINUED).

85.—Should the lord of the ascendant be configured with the lord of the second house, the prince will spontaneously create many changes.

86.—The Sun is the source of the vital power; the Moon of the natural power.

87.—Monthly revolutions are made in 28 days, 2 hours, and about 18 minutes. Judgment is also made by some persons by means of the Sun's progress; that is to say, by his partile equations to that degree and minute which he might hold at the beginning.

88.—In making profection of the Part of Fortune for a whole annual revolution, a space equal to that between the Sun and Moon is to be reckoned from the ascendant.

89.—Consider the grandfather's affairs from the seventh house, and the uncle's from the sixth.

90.—Should the significator be in aspect to the ascendant, the hidden event or object will correspond in its nature with the ascendant; but if the ascendant be not so aspected, the nature of the event will accord with that of the place in which the

significator is posited. The lord of the hour shews its color, the place of the Moon its time; and if above the earth, it will be a novel thing; if below, old. The Part of Fortune indicates its quantity, whether long or short. The lords of the terms, and of the lower heaven and mid-heaven, and of the Moon, show its substance or value.

91.—Should the ruler of a sick person be combust, it is an evil portent; and especially if the Part of Fortune be afflicted.

92.—Saturn, if oriental, is not so highly noxious to a sick person; nor Mars, if occidental.

93.—Judgment is not to be drawn from any figure until the next conjunction shall have been considered, for principles are varied by every conjunction; and therefore, to avoid error, both the last and the next should be combined.

94.—The place of the more potent significator indicates the thoughts of the enquirer.

95.—The stars rising with the tenth house, prove how far the native may be fitted to the occupation which he follows.

96.—In an eclipse, such significations as are made nearest the angles show the events decreed. The nature of the stars in accordance with the eclipse, planets, as well as fixed stars, and also the appearances co-ascending, are likewise to be considered, and judgment is to be given accordingly.

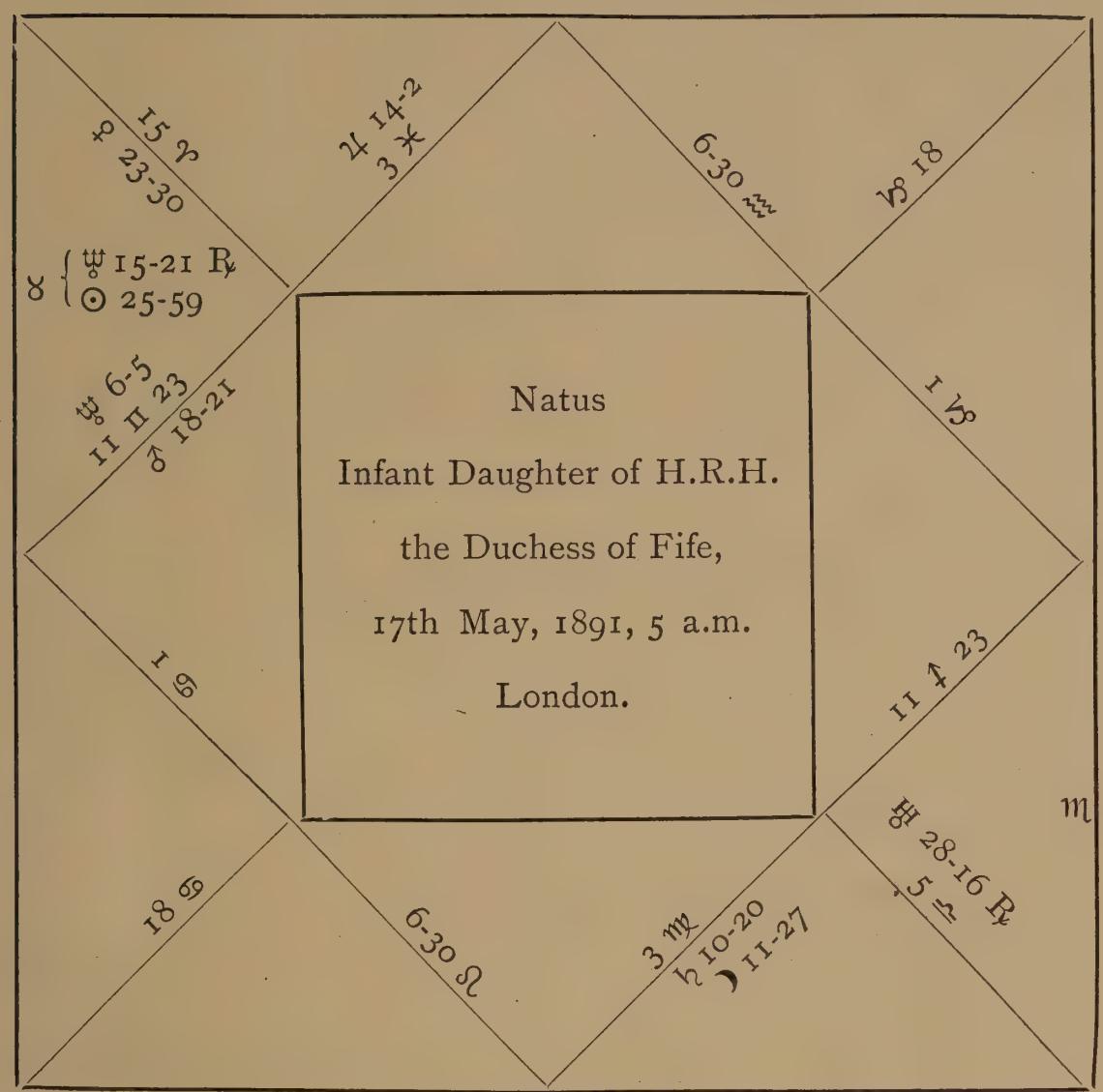
97.—The event enquired about will be speedily accomplished should the lord of the new or full Moon be in an angle.

98.—Shooting stars, and meteors flowing like hair, bear a secondary part in judgments.

99.—Shooting stars denote the dryness of the air; and if they are projected to one part only, they indicate wind therefrom; if to various parts, they indicate diminution of waters, a turbulent atmosphere, and incursions of armies.

100.—If comets, whose distance is eleven signs behind the Sun, appear in angles, the king of some kingdom (or one of the princes or chief men of a kingdom) will die. If in a succedent house, the affairs of the kingdom's treasury will prosper, but the governor or ruler will be changed. If in a cadent house, there will be diseases and sudden deaths; and if comets be in motion from the west towards the east, a foreign foe will invade the country; if not in motion, the foe will be provincial, or domestic.

The Nativity of the Infant Daughter of H.R.H. the Duchess of Fife.



SPECULUM.

PLANET.	PARALLEL OF DECLINATION.	MUTUAL ASPECTS.
☉	19 N 16	par. ☿
☾	12 N 4	☿ ☿, ☿ ♄, 8 ♄, app. ☐ ♂, △ ♀, ☐ ♀
♂	14 N 10	△ ☿
♀	7 N 27	8 ☿, ☐ ♄, ☐ ☿, ☿ ☿, par. ♄
♂	23 N 46	☐ ♄, ☐ ☿
♄	7 S 13	par. ♀, ☐ ♂, 8 ♄, 8 ☿
♄	9 N 37	♄ ☿, ☐ ♀, 8 ♄, △ ♀, ☿ ☿
☿	10 S 20	☿ ☿, ☿ ♄, ☐ ♂
☿	19 N 49	par. ☉, ☐ ♄, ☐ ☿, ☿ ♀

THIS royal infant was born when the eleventh degree of the celestial sign Gemini arose. The planet Mercury is therefore the “ruling planet” or “significator” of this child, who is located in Taurus in the twelfth house, in sextile to Jupiter, and in trine to the Moon, also near the trine aspect of Saturn. The

Moon is heavily afflicted; the only benefic aspect she has comes from Mercury; all the other planets (the ☉ excepted) are afflicting her, and she is located in an uncongenial sign. She is separating from the conjunction of Saturn and applying to the semisquare of Uranus and opposition of Jupiter. The Moon is generally considered to rule the first four years of life, but from the testimonies in this figure, I do not think the child will be reared. The Sun holds the same parallel of declination as Neptune, but is otherwise free from aspect. Some artists consider the ♃ afflicted at a child's birth denotes short life to the mother, who is apt to make a bad recovery. Time will shew, as the ♃ could not be much more afflicted than in this case. Others consider the lord of tenth signifies the mother; if so, whether ♄ or ♀ be thus signified (it does not much matter which in this case) they are in mutual semisquare, besides being afflicted by the other planets, which is an argument of "a bad recovery," to put it in a mild form. It is as well to call attention to the fact that ♄, the child's significator, is nearly in Δ to ♀, who rules the eighth (house of death); hence some may consider this will preserve life, but as ♀ is evilly afflicted, it is very doubtful that the Δ that emanates from him will assist. Some consider that when Mars is in ascendant the constitution is strengthened, but here Mars is also afflicted by a □ from ♄, and ♄ ♄. I consider this nativity evidences short life, and I may add that children who die ere they reach their fourth or fifth year die by position, and not by direction. In this nativity the nerves are very weak, the stomach, bowels and loins affected, and I should not be surprised to find that during the dentitional period stomachic troubles will manifest themselves, and engender other complaints that the constitution may be unable to withstand.

Important Notice.

PLEASE NOTE that in future our Publisher will be Mr. GEO. VICKERS, 1, Angel Court (172) Strand, W.C.

N.B.—Would our readers kindly oblige us by informing their respective newsagents of this change?

All letters on ANY SUBJECT should be addressed to the Proprietors of the "Astrologer's Magazine," 12, Lugard Road, Peckham, London, S.E., and NOT TO THE PUBLISHER. Those requiring answers per post must enclose stamped addressed envelope.

Genius.

I AM glad to see by the discussion under this head in your last issue, that I have been able to press home the very point at which I was driving in bringing this subject under the consideration of your readers. The question is evidently one which cannot be settled off-hand, even from an Astrological standpoint. Nothing perhaps could illustrate this better than the wide divergence of opinion expressed in the remarks of Leo and Raphael. While the latter, on the one hand, maintains that "the planets and the zodiac furnish us with the key to every event and circumstance that can possibly happen on this earth, and that the time of birth gives us the key to the whole of a person's life;" Leo, on the other hand, admits that with our *present* knowledge of the subject of Astrology the problem is insoluble. It is with this admission that Leo comes to the point, and finds the main difference between approximate horoscopes to exist in the degrees, or parts of degrees, which the planets, and more particularly the ascendant, may hold at the exact moment of birth. He rightly conceives that the nature of any particular sign of the zodiac can only be the aggregate of the characteristics of its component parts as expressed in their co-ordinated actions; just as the mental characteristics of any person are represented, through the process of cerebration, by the results of the co-ordinated action of innumerable brain-cells. The key note of the whole position, however, is not struck by the examination of the influence exerted by the degrees of the zodiac, though this is one point gained and another strand added to the narrow web of our Astrological knowledge. As I have said in the "Method of Rectification," the horoscope of birth is but an *effect* of ante-natal causes, and in differing with Raphael as to the value of investigating these causes as accessories to the interpretation of the individual horoscope, I can only repeat the opinion of Leo in saying they have never been successfully investigated, by the majority at all events, and "it is tolerably certain that they are of the greatest importance."

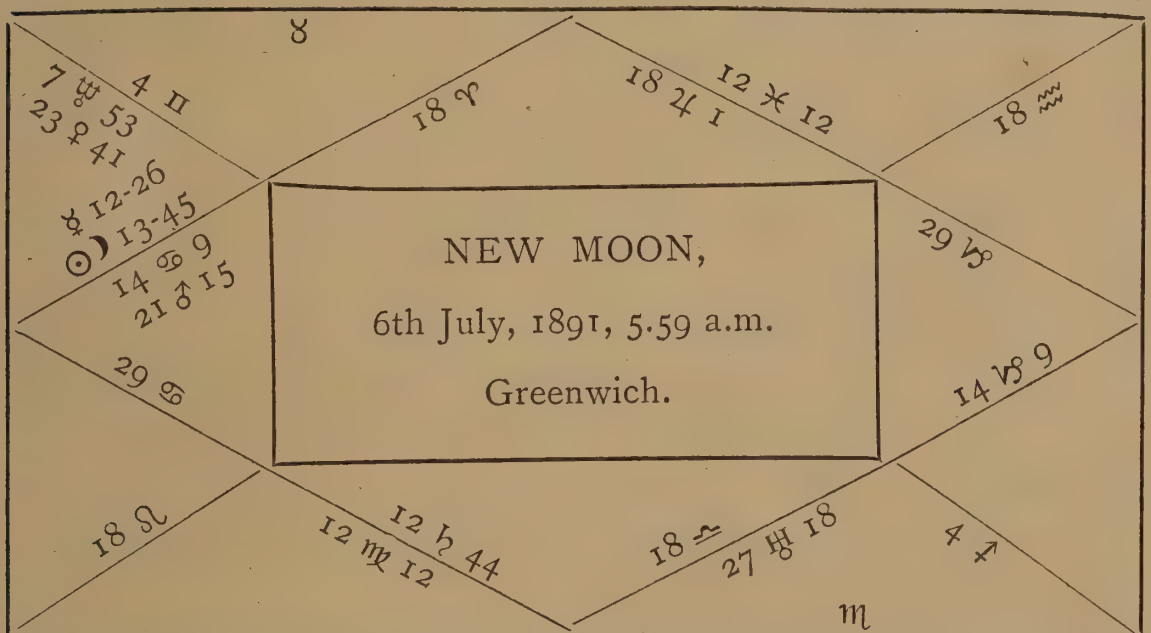
In regard to the factors which I adduced in support of the idea that Genius could not be discerned by a western Astrologer from the horoscope, if the rules of the text-books were alone consulted, I consider the instance of Shelley to be a somewhat pertinent one, despite the objections of Raphael. The challenge to produce evidence of twenty persons having been born at the

same time and the *same place* as the poet, is altogether beside the mark; first, because no statement to that effect was made by my correspondent; and next, because the challenge, if valid, could not be taken up in respect of data so inaccessible. But if we take into consideration the fact that the same *tables of houses* would be used for London as for the birth place of the poet, in general practice, and also that the difference of longitude between London and Horsham is only *one minute* of time; and, further, that the same tables would also include several adjacent, and, at that date, comparatively well-populated localities, I think the vote for scientific accuracy would go in favour of my correspondent, if judged from the rules for the erection of horoscopes given in, say, the "Guide to Astrology," vol. I. I must remind my able critic that the question is one of *Genius*, *i.e.*, special mental ability, and not of physical likeness or synchronous experiences. Hence I am forced to regard the arguments made by him from the cases of twins as "out of order." If it can be shewn that the genius of the poet under consideration can be determined by the rules of our art, as at present formulated from the disposition of the mental rulers, then I am willing to admit the statement that the natal figure is the only imperative. If indeed it can be shewn that the horoscope *indicates genius* in any case where it is admitted to have existed, I will concede to the force of such evidence. Until that position is fairly demonstrated, the western Astrologer must have in mind the "lost key," and go about to find it. In conclusion, I would draw attention to the remarkable accuracy of some of the definitions of the degrees of the zodiac given by Charubel. In the case of Shelley we find the 27th degree of ♄ rising. This degree is symbolised by "a beautiful star of the colour and size of the planet Venus, situated about 50° degrees from the mid-heaven; it shines brighter and brighter, then suddenly disappears." It is said to indicate "a mighty genius; a poet or a painter, or a musician; promises great things, but dies before middle life." This is perfectly accurate so far as Shelley is concerned, and the *sudden disappearance* of the star is very significant. Whether such characteristics are *produced* by the degree rising at birth, or by pre-natal planetary causes, of which the rising degree is merely a synthetic symbol, I leave to the judgment of the reader to determine. But it is quite clear that the cerebral constitution through which genius manifests, is controlled and organised by astral influences prior to the moment of

birth. All mental faculties are conditioned by cerebral functions, and genius could no more manifest through an imperfect physical medium than a skilled musician could render a Beethoven symphony on a cottage piano which is out of tune. But to confound the musician with his instrument would be altogether illogical. I think, from what has been written on this subject, the Astrologer will find two main lines of investigation open to him, viz., as to the nature of the degrees of the zodiac, and as to the importance of pre-natal epochs. If any new facts can be gained from these lines of study, my object in presenting the problem of "genius" will not be missed.

SEPHARIAL.

Mundane Astrology.



THE meridional position of Jupiter in this figure is very fortunate for governments, monarchs, and the powers in general, though it is true this is slightly lessened by the opposition of Saturn. From London and Paris westward, governments and rulers will be strengthened, trade will increase to some extent, and some measure of good fortune will be secured. Saturn nevertheless, being exactly on the lower meridian, brings some obstacle and difficulty in the way of the government, matters will not be all plain sailing. Saturn also brings a likelihood of cold weather, with an unfavourable time for the crops. Uranus fore-shadows some evil in connection with schools, taverns, theatres, or places of amusement. There is a likelihood of crimes, mur-

ders, and fires, and Mars may cause strikes and riots. Between Paris and Berlin, Mars is very close to the cusp of the ascendant. From Berlin eastward, Jupiter is in the ninth and the lunation falls in the twelfth, hence in this district the benefit to monarchs and governments and the prosperity of trade does not apply, but, the luminaries being in the twelfth, rulers and prominent persons are likely to suffer, and disgrace and misfortune will fall upon some. There will be an unsettled and warlike feeling in some parts.

At Calcutta, Saturn rises and Jupiter sets, bringing peace abroad and a more settled state on the borders, but trouble and discontent at home. With the Sun, Moon and Mars in the eleventh there is likely to be excitement among legislators, and important events will occur. The revenue and commercial affairs will suffer.

At Melbourne, Saturn is in the eleventh, bringing trouble and death in the legislative assemblies and the surrounding Australasian colonies. Important events will occur in the realm of religion, law or science. Women and children will die. There will be a good deal of crime in the land, with poverty and discontent among the lower classes. Theatres and places of amusement will prosper.

At Washington, Jupiter rises with general good fortune in his train. Uranus in the seventh, brings foreign difficulties and complications abroad. Saturn in the sixth, foreshadows sickness and disease.

ERRATUM.—June, page 256, line 8. For “west” read “east.”

An Astrological Lending Library.

IT is proposed to form a Lending Library of Astrological Books in connection with the *Astrologer's Magazine*, at a suggested charge of 4d. per week per volume, carriage of books extra, an amount of the value of book lent being deposited with the proprietors. We have a choice collection of about 50 Astrological Books, many of which are scarce, and ere active steps are taken in the proposed scheme, we should like to have our readers' opinions on the subject.

The Degrees of the Zodiac Symbolised.

WE regret to say that Charubel (who is advanced in years) is seriously ill, and has in consequence been unable to send us his monthly contribution to our pages. We trust he will be speedily restored to health, and thus be enabled to continue his symbolisations, which seem to be greatly appreciated.

What Religion does Astrology teach?

(CONTINUED).

By ATHOMIEL.

CHAPTER VII.—CONCLUSION.

ALL true observers of the times interested in the underlying influences which are moving and operating in the making, (if I may so call it), of the history of the times, must have been particularly struck with the restless inquisitiveness to know everything, to examine, to comprehend for themselves, which is moving modern life. To me this is one of the healthiest and grandest advances we may claim over past ages. Before, men got their wisdom, their knowledge, their religion second-hand—from the philosopher, scholar, or priest; now they desire to know for themselves, not to become vehicles or mediums for the conveyance of psychic forces but to become themselves operators, masters, and Christs. It is a decided up-grade movement in the psychic wheel of evolution. To those who overcome shall be given a crown of glory. How can we hope blindly to overcome that which we are ignorant of, and what better, truer, and higher teacher can the individuated spirit have than itself, seeking and tracing out its own future by comprehending and acting upon the laws and forces of the universe of the Eternal Father. A great Christian teacher said, “work out your own salvation,” and he therein shewed his own intuitive occult knowledge. I have examined, as it presents itself to my intuition and conception, the true psychic operating forces around; fellow students will know themselves whether I have dealt in chimeras or in laws they know to be true. Their own intuition is their best teacher, it is their own individuality, by it they can interpret and act up to every psychic law in operation, it will be the judge and jury of their future trial, so their knowledge being greater, their responsibility is correspondingly increased. Every force, either spiritual, psychic or material is carried on and sustained by some ulterior force which is the prime spiritual essence of the Fatherhood. This is the key of the situation. No law of itself is evil, it is use or abuse which creates the Karmic force. Why should not occultists now throw aside the pharisaic cloak of so-called mysterious and esoteric teaching and declare to their fellows the true source and secret of their tenets. I believe in open, democratic, forcible and living power; no exclusive sectarian

dogmas, either orthodox or heterodox. The time has now come when the curtain of the Shekinah should be drawn aside and the living realities disclosed. The spread of Astrology, the knowledge of the true forces operating around and in us will do more to raise our fellow creatures and to spread a true living fraternity of upward pilgrims than all the creeds, temples and ordinances. Let us have the true, natural living worship restored to the hearts of incarnate men, and then we may expect the millenium stage in the history of the race to be within the conception and possibilities of a not very remote future. Individually, I am satisfied with the justice and power within my reach. I do not bemoan or complain of punishment due to me. I worship and endeavour to increase my spiritual power by my knowledge and experiences: by so doing not only do I develope psychically, and generate future life, but I endeavour to grasp the truth of the affinity of spirit life, and the one prayer of myself and fellow astral students should be, that the "Dweller on the Threshold" should sanctify and enlighten every stage we pass, on the road of upward life.

The Moon.

THE earth's satellite, the Moon (♄) or Luna, as she is frequently termed, completes her course through the zodiac in about 27 days 7 hours 43 minutes. In all matters concerning Astrology she is to be chiefly regarded. Were Astrology a fanciful science the Sun would doubtless take precedence, but as Astrology is founded on fact, the Sun, notwithstanding his immense power and magnitude, does not occupy the foremost position. It must always be borne in mind that the Moon (like Mercury and the Sun), is convertible, and the student should use the greatest care in judging her influence, if they notice the effects ascribed to her by so many writers that the Moon in the various signs is said to produce. What may emanate from her in one nativity, may be entirely absent in another, notwithstanding that in both the nativities she may occupy the same mundane house and zodiacal sign. What I mentioned when writing on Mercury will also apply to the Moon to a very great extent, and the student will be wise in disregarding the rubbish that has been written about the Moon's influence. When handling a nativity, notice what planet or aspect to such planet the Moon is separating from, what

planet, or aspect to such planet she is applying to, what houses and signs the Moon and planets are in, also what signs and houses they rule over, then carefully collate and weigh the various testimonies given and received; when, if the nature of the planets, signs, and matters ruled by the mundane houses be thoroughly understood, there is no reason why a correct judgment should not be given of any matters pertaining thereto. I have repeatedly noticed that when the Moon has been in the ascendant in good aspect to any planet, the health has been quite satisfactory, and matters connected with the signs and houses influenced by such planet or planets have been very favourable; but when the Moon has been in the ascendant and afflicted, the health has not been good, and functionary disorders make themselves known. I am aware that I am "treading on the corns" of many fossilized wind-bag Astrologers, who go strictly upon the old lines, because the rules are to be found in such and such an author, but my object is to warn the young student to judge by experience, and not follow these antiquated ones, who having got into a certain groove cannot be persuaded that black is black, and not white. I do not even wish them to give credence to what I say, but to investigate for themselves. What I write I find from daily experience; years ago I followed the old writers, but the rules I found fallacious; I then experimented, and found that fact was far different to the old writer's fiction, so as I desire truth at all costs, I think it advisable to give the student the result of my experience, yet, at same time, I advise him to read all the writers' works on Astrology he can get access to, he will then be able to sift the "wheat from the chaff," although I must confess there is a very large proportion of rubbish.

To revert to the Moon, the pith of the whole matter as to judgment must be **solely arrived at** by the aspects, &c., I have mentioned earlier in this article, and I now subtend a few notes as to judgment in "directions," when the Moon is in the various houses; it being strictly borne in mind that the aspecting planets, the nature of the aspects, *i.e.*, good or bad, the houses they may be in and the signs they occupy, must all be carefully considered.

The Moon in the ascendant, well aspected, is both good for health, for making headway and pushing one's affairs; a busy, active time. In the second, I find that there is a great tendency to excess of expenditure, yet at same time money is not scarce. In all cases where the Moon by direction is passing through the

second house I advise thrift; thus preparing for a time when money may be scarce. In the third, short journeys turn out well, a restless time that results satisfactorily; in the fourth, frequently a change of residence, things end well; in the fifth, a good speculative period, a child may be born if all testimonies are favourable; in the sixth, I cannot say from experience, as I have never yet had a natus before me where ♃ was by direction in sixth, and yet have examined hundreds; in the seventh, if of a marriageable age it is frequently brought about; during this direction partnerships have been entered upon; in the eighth, I have noticed that legacies or inheritance has fallen to the native during this period through deaths, yet when seriously afflicted herein deaths of relatives have occurred; in the ninth, long pleasurable profitable journeys have been undertaken; have noticed that many have commenced the study of Astrology when the ♃ by direction was in third or ninth houses; in the tenth, the native receives promotion, honours fall to his lot, and marriage has often resulted when ♃ has passed through the tenth house; in the eleventh, benefits from friends, many fresh acquaintances are formed; in the twelfth, an unsettled time, many changes are frequently made during this period. If the aspects are evil, the opposite to the foregoing; the affliction I find is heaviest when the Moon is angular, and in the second, fifth, eighth, and ninth houses.

Where shall wisdom be found? "Seek and ye shall find."

The Planet Neptune (♆).

IN reply to the gentleman who signs himself ♆ 8 ♆, from the tone of his statement, &c., I consider, from my point of view, he undoubtedly partakes of the nature of Neptune. As to the colors I give as being affected by Neptune. I will give, with our editor's permission, my reasons and proofs for what I assert in an early number.

According to the date of birth which ♆ 8 ♆ gives, he has ♆ in asc. 8 ♆, which gives him a defective judgment, otherwise he would have noticed that ♆ in his asc. during the early part of his life was the cause of the many changes at that time, and if he will publish his full name, address, and place of birth, I will briefly write up his horoscope for the benefit of our readers.

My experience of Neptune's influence is confirmed by a daily

practice of many years, and I will give some cases for the consideration of those who may be interested in this planet, and especially those who may have ♆ prominently placed in their horoscopes.

Prof. W. H. Chaney, the American astrologer, was born January 13th, 1821, at 11.30 p.m., Franklin County, Maine. Neptune is posited in the third house in $29^{\circ} 28'$ ♄, this shews an unsettled condition during life, with trouble through relatives. Neptune is ♂ Venus, which denotes much misery in marriage, separations and divorce, and such has been the case; whilst Mercury being near Neptune denotes a severe critic, and it also causes annoyance through strangers who write letters that prove unremunerative. Those who have read Chaney's works will know this is so. Neptune and Jupiter are in square aspect, denote trouble in money matters, expenses and losses, whilst the ♂ of Uranus and Neptune denote the hatred which fortune tellers and quack astrologers bear towards him.

Albert Victor of Wales, born 8th January, 1864, 8.58 p.m., has Neptune in the eighth house in $3^{\circ} 30'$ Aries in trine to Venus, denoting a votary of pleasure, yet Neptune's position denotes a peculiar death, probably by poison, whilst Uranus afflicting from the mid-heaven undoubtedly shews peculiar scandals.

A female born 26th May, at noon, Newark, N. J., has Neptune in her 7th in $20^{\circ} 15'$ ♃, married in August, 1875, lived happily for eight years when her husband formed another attachment and deserted his wife. It happened suddenly and she took her property and left the neighbourhood.

Male, born 7th August, 1864, at noon, has Neptune in 5th in $8^{\circ} 7'$ ♈ in opposition to the moon, is one who takes his pleasures in the lowest resorts, amid the scum of society, yet he leads the dual life, is fortunate in business, he easily finds employment amongst highly respectable people, but his propensities discover themselves, and he loses his position for a time.

I have found in many nativities of physicians and surgeons that I have erected, Mars and Neptune are fortunately configured, and in horoscopes where the aspects are evil sudden accidents have resulted; when Neptune is in good aspect with Mercury the native is a good judge of character, quiet, inventive, practical and very sensitive, but when evilly aspected, although the abilities are seen the native is a dangerous character, a liar, and one to be avoided.

I can give numerous instances of Neptune's influence, inasmuch as I have made a special study of it for years, and although many students may run away with the idea that I am "stretching" a bit, I can assure them it is not so, I give for their benefit the result of my experience. Let them investigate for themselves.

Yours truly,

CHAS. HATFIELD.

NOTE BY EDITOR.—Prof. Hatfield has sent us his horoscope with notes thereon, and we shall insert it in the course of Vol. II. amongst the natiivities of Astrologers, which will be a feature of our second volume.

Personal.

WE have now come to the end of our first volume, and may be pardoned for being somewhat egotistical. The promises made in our first number we think have been faithfully kept. Extracts from scarce works on Astrology were promised, which have been fulfilled by the publication of Ashmand's translation of Ptolemy's Centiloquy, and the natus of the Lord Jesus Christ, written by the Rev. Dr. Butler in 1668, besides other excerpts. The lessons on "Astrology for Beginners" have been made in the simplest possible manner, and judging by the numerous letters received, have given great satisfaction to those who heretofore were quite ignorant of the method of casting and judging an horoscope, and which have been instrumental in making many converts to the science. The various articles on astral subjects are all by men of ability, who have stated what they find from experience. One great feature in Vol. I. is Sepharial's able method of directing, which will be found both simple and reliable in its application, and his new system of rectification, neither of which will be found in any other work, whilst the Mundane Astrology with the fulfilment of the various predictions made from month to month will be especially useful as a subject of reference for those who have made that branch their direct study. In drawing these few remarks to a close, we can conscientiously say that there is more original and reliable astrological information in our Vol. I. than in any work that has yet come before us, and we now take the opportunity of thanking Sepharial, Alan Leo, Aphorel, Leo, Raphael, Athomiel, and Charubel, besides our many other contributors, for their valuable articles, &c., which have made the Magazine the organ of Astrological students. Elsewhere in these pages will be found our prospective arrangements for Vol. II., and as we hope to greet all our old friends, besides many new ones, we will now wish our readers "*Au revoir.*"

Prospective Arrangements for Vol. 2.

IT is hoped that all the following subjects will be comprised in volume II.:—Astro-Phrenology; an entirely new simple system of directing; Horoscopes of Astrologers; Medical Astrology by a Doctor; Mundane Astrology, with rules for guidance; a comparative analysis, by "Sepharial," of the methods of direction known as Placidian and Ptolemaic, and that taught by him in Vol. I. of the *Astrologer's Magazine*, if his time permit; Thought-Reading from Horary Figures, by Professor Hatfield; besides other interesting and instructive matter.

The Horoscope:

A NEW SYSTEM OF DIRECTING

TO FIND THE TIME AND NATURE OF FUTURE EVENTS IN LIFE;

AND

A New Method for the Rectification of Horoscopes

TO FIND THE TRUE TIME OF BIRTH WHEN THE ESTIMATE TIME ONLY
IS GIVEN.

By "SEPHARIAL."

THE next example of the method of rectification which I shall submit to the reader are cases which have been *corrected* by primary directions, worked out according to the principles of Ptolomy and Placidus. The first is that of a child born in London, 25th June, 1881, at 7.20 a.m.

	H.	M.	S.
A.R.M.C. at noon, 24th June	-	-	6 11 6
Time elapsed	-	-	19 20 0
Add correction for 19 hours	-	-	0 3 10
			<hr/>
	25	34	16
Sub.	24	0	0
			<hr/>
Estimate A.R.M.C. Birth	1	34	16
			<hr/>

This A.R. gives Ω $13^{\circ} 23'$ on the ascendant. The direction of Mars to the midheaven indicated the father's death, from which the correction of the nativity was made.

Now if we take the data before us, and effect the rectification according to the rules already given, we shall find how far the two methods agree. The estimated ascendant is Ω $13^{\circ} 23'$ and the Moon's longitude is π $19^{\circ} 40'$. The Moon being on the wane we find it in \approx on the day of the prenatal epoch, viz., 15th September, 1880, and when π $19^{\circ} 40'$ is setting, the Moon is in \approx $13^{\circ} 15'$ which is the true descendant at birth, Leo $13^{\circ} 15'$ rising.

The next case is that of H. M. Stanley, the African explorer. The reader will find the estimated time of this nativity given on page 13 of No. 1 *Astrologer's Magazine*. From the data afforded thereby we make the correction and find that the true ascendant is \uparrow $18^{\circ} 58'$, and the time of birth 5 hours 2 minutes a.m. G.M.T.

The A.R. of \uparrow	-	-	252° 6'
A.R. of M.C.	-	-	202 51

A.R.C. for M.C. δ \uparrow $49^{\circ} 15'$ —49 years 3 months.

At which time the native's return from Africa was fêted in the presence of royalty, the native receiving many honours. His marriage followed within 3 months of this direction.

The next case is a native born 20th March, 1864, at 1.30 a.m. estimate time. From these data I erected the horoscope and then effected the correction, by which I found $\uparrow 24^{\circ} 32'$ to be upon the ascendant, and the time of birth to be 2 a.m. Some years later I had occasion to submit the original data and the chief events of the life of the native to a gentleman who undertook to correct the figure from the given particulars by the primary arcs. The death of the native's father at 4 years and 1 month was denoted by asc. ♄ , and the ascendant was therefore fixed at $\uparrow 24^{\circ} 43'$. When it is understood that *both* calculations were based upon estimated data which gave the ascendant as $\uparrow 18^{\circ}$, the coincidence of the result of two wholly different methods of rectification is very significant.

These examples will doubtless suffice as evidence of the fact that the horoscope of birth is related by an invariable law to certain definite positions of the Sun, Moon, and ascendant at the prenatal epoch, and leaving this portion of my subject to the examination of the reader, I strongly recommend him to make a close study of the prenatal figure, as it will assuredly point out very much concerning the potentialities of the native which is not clearly defined in the nativity, and I am not alone in holding the opinion that certain peculiar characteristics of a person are frequently not indicated in the figure of birth. In the introduction to the "Faces and Degrees of the Zodiac," Raphael says, "I have sometimes observed persons following a peculiar employment, or possessing peculiar tastes and inclinations, the causes for which were not always clear in the nativity, &c." Frequent experience of this kind led me to regard the prenatal figure in connection with that of birth, and I was satisfied to find that it formed a most useful accessory in the process of interpretation.

SEPHARIAL.

A BULLETIN of the Belgian Royal Academy of Sciences asserts that it is now ascertained that the dark spots observed on the planet Venus are permanent, and due to some configuration of the land, like the markings on the planet Mars. The observations which have established this fact were continued for three years, and were often disturbed by the density of the atmosphere on Venus.

Fortunate and Unfortunate Days.

WE all have our fortunate and unfortunate days. Solomon's aphorism, "there is a time for everything," is perfectly true, and if each one knew his so-called "lucky days," and took advantage of them, he would push his affairs, &c., as the influences then in operation would be good.

The fortunate days as given in the predictive almanacs will not always apply; for example, if on a certain day the ☽ were in sextile to the radical places of ♃ and ☉, which at birth were in conjunction in a person's nativity, and no evil secondary aspect operating, the day the ☽ favorably aspected these two places would undoubtedly be a "good day;" but supposing in another nativity the ☉ and ♃ were in opposition, and on the aforesaid day the ☽ ☐ this point, the day would prove an "unfortunate" one, unless other good aspects had formed and ameliorated the radical evil.

The adage, "what is one man's meat is another man's poison" is admirably applicable to astrology, as shewn above. The best way to know one's fortunate days, &c., is to revert backwards, and make a note of, say, "half a dozen" good days, noting what time on these days the good that eventuated was effected. This having been done, take out the "directions" that were in operation on those particular days, note the progressive places of the planets, their mutual aspects, and what aspects they formed to the planets' radical positions.

Refer to the Ephemeris for the day on which the good was produced, and calculate the exact places of the sun, moon and planets at the exact time (*but chiefly observe the moon*), and see how these positions compare with the radical and progressive places. Another thing must also be noted, and that is the previous lunation; where it was formed, (*i.e.* on what degree and sign of the zodiac), also in what mundane house, and note how it affects the planets' radical and directional places.

This will shew the astrological causes of previous benefits and the experience thus gained by the student will enable him to find for himself his fortunate or unfortunate days.

The moon is in good aspect with the various planets upon the annexed days of the month (July), and will be found favorable in a *general sense in each instance* for dealing with matters signified by the respective planets:

Sun, 1st, 6th, 11th, 16th, 25th, 30th; Mercury, 5th, 11th, 17th, 27th; Venus, 4th, 9th, 15th, 24th, 29th; Mars, 1st, 11th, 17th, 26th, 30th; Jupiter, 1st, 6th, 16th, 20th, 24th, 29th; Saturn, 1st, 6th, 16th, 20th, 28th; Herschel, 4th, 9th, 19th, 23rd; Neptune, 8th, 13th, 22nd, 26th.

When the moon is in good aspect with the sun it is generally considered a favorable time to ask favors from those in authority, employers and the ruling powers; with Mercury, for dealing with lawyers, literary people, publishers, or any matters connected with the pen; with Venus, for all matters relating to pleasure or business connected with the opposite sex; with Mars, good for pushing matters connected with surgeons, soldiers, or things pertaining to cutting implements or fire; to Jupiter, transacting business with merchants, clergymen, financiers; Saturn, for negotiating with elderly people and things connected with earthly matters, agriculture, &c.; to Uranus, for consulting those who follow uncommon professions, such as astrologers, mesmerists, electricians, antiquarians and railway men; Neptune (?), experience must decide this.

NOTE.—For the full benefit to be obtained see that the moon is *applying*, not separating, and *increasing in light*, also let the moon or the planet ruling the business be angular.

Prof. Hatfield has sent us some useful notes on fortunate days which we hope to publish in our next number, and at the request of many readers, the “fortunate” days in each succeeding month will be given in our columns.

Influence of the Sun on Terrestrial Magnetism.

ON the 1st of September, 1859, at 11 hours 18 minutes a.m. a distinguished astronomer, Mr. Carrington, had directed his telescope to the Sun, and was engaged in observing his spots, when suddenly two intensely luminous bodies burst into view on its surface. They moved side by side through a space of about 35,000 miles, first increasing in brightness, then fading away; in five minutes they had vanished. They did not alter the shape of a group of large black spots which lay directly in their paths. Momentary as this remarkable phenomena was, it was fortunately witnessed and confirmed, as to one of the bright lights, by

another observer, Mr. Hodgson, at Highgate, who by a happy coincidence, had also his telescope directed to the great luminary at the same instant. It may be, therefore, that these two gentlemen have actually witnessed the process of feeding the sun, by the fall of meteoric matter ; but, however this may be, it is a remarkable circumstance that the observations at Kew shew that on the very day, and at the very hour and minute of this unexpected and curious phenomenon, a moderate but marked magnetic disturbance took place ; and a storm or great disturbance of the magnetic elements occurred four hours after midnight, extending to the southern hemisphere. Thus is exhibited a seeming connection between magnetic phenomena and certain actions taking place on the sun's disc—a connection which the observations of Schwabe, compared with the magnetical records of our Colonial observatories, had already rendered nearly certain.

Review.

“THE DAILY GUIDE,” 1/- (John Story, 157, Lansdowne Road, Sheffield).

This is an old acquaintance in a new dress, viz., Simmonite's “Prognostications on Revolutions, or Solar Figures,” originally published at 2/6. It is not in its original form, for Mr. Story has added various notes, but we notice the “Part of Fortune” still occupies its old place in the work. Doubtless, Mr. Story has faith in its utility, or he would, in common with Pearce, Raphael, Sepharial and the majority, either have omitted it altogether or added a caution in a footnote as to its reliability. The preface to the new edition is weak ; paragraphs 4, 5 and 6, on pages 3 and 4, with reference to the “giver of life,” contradict each other. Mr. Story appears to have great faith in transits, for the reader is specially referred to pages 35 *et seq.* where their supposed effects are exhaustively dealt with.

Those who desire to investigate the doctrines of solar revolutions and transits cannot do better than obtain a copy of this work ; the price is only one shilling. The book is well got up in the same style as the “Arcana” (12/6), a volume that every astrological student should possess.

MADAME BLAVATSKY died on the day of the May New Moon, which fell in exact square to her Jupiter (in Aquarius) and within one degree of the square of her Sun (in Leo). Never has an honest woman been so maligned and slandered as she has been in the scandalously untrue obituary notices that have been published since her decease. We hope to be able to give her correct horoscope shortly. At the time of her death (2.25 p.m.) the Sun was on the cusp of the ninth, and Mercury, the Moon, Mars and Neptune in the ninth.

Letters to the Editor.

All correspondents should give full name and address, not necessarily for publication, but as a token of good faith.

N.B.—Writers of signed articles are alone responsible for the opinions therein contained.

DEAR SIR,—I am afraid Sepharial has misunderstood the question I put to him on the subject of the Sayana and Nirayana zodiacs. I quite understand that these are separate and distinct, and I never dreamt of supposing that the influence of the signs of our zodiac was due to the fixed stars contained therein. The question I put was, essentially,—Are the powers and functions of the separate parts of the two zodiacs identical, or are they not? For instance, is Mesha the same as Aries, Vrishabha the same as Taurus, &c.? Is the rule of Mesha identical with that of Aries? Have they the same significance? Are the same rules to be applied to each? Is the description of the first Drekkana of Mesha (supposing it to be correct) applicable to our Aries? The case which Sepharial gives will serve very well as an illustration. If the Lagna Sphutam is Meena 25°, a Hindu astrologer, I presume, would take Meena as the ascendant and would proceed to describe the person; but a western astrologer would take Aries 15° as the ascendant and would give a description accordingly. Now what I want to know is—would these two descriptions agree, not only in general outlines, but in detail? Apparently they would not, for I read that Meena gives—thick lips, fish-like eye, large nose, phlegmatic and windy temperament, &c. This is not much like our Aries; and believing that our rules are to some extent correct, I want to know how to reconcile the two.

I only ask for the sake of gaining information and not to criticise Sepharial. The reason I mentioned Sepharial's name was because I took him to be more learned in Hindu astrology than myself and fancied he would answer my question plainly. If he either cannot or will not do so, may I appeal to some other reader to enlighten us on the points of resemblance and difference between Western and Hindu astrology. They puzzle the ordinary reader.—Yours fraternally,

F. T. S.

Replying briefly to the above letter, I must apologize to F. T. S. if I have needlessly caused him to write on this subject a second time. In my former letter I tried to express my opinion that the only difference between the two zodiacs, Western and Hindu, was that due to the precession of the last 15 centuries, and that the descriptions of the Drekkanas were made in regard to the *fixed* zodiac and afterwards applied to the *shifting* zodiac, with which, in Hindu Astrology, they have become identified, and, in my opinion, wrongly. Therefore I am only effecting a re-adjustment of this error when I apply the third Drekkana of Meena to the third decanate of Pisces, and regard them as identical. This opinion is shared by one of India's most able Astrologers who, in a letter to me, says: "The philosophy of Astrology leads me strongly to think that the first point of Aries should be the vernal equinox, and that modern Hindu Astrology stands in this particular need of reform."

SEPHARIAL.

MELBOURNE,

27th April, 1891.

DEAR SIR,—Might I suggest that you give us a little more attention in your interesting monthly notes on “Mundane Astrology.” References to probable coming events at capitals such as Melbourne, Hobart, and Sydney, would be perused with keen interest. Our good friends, “Zadkiel” and “Raphael” might do the same. They certainly do refer to Melbourne, but the *other* capitals are ignored.

In your March number, now before me, you say, “At Melbourne fevers and epidemic disease are to be feared; there will be much crime, . . . death and trouble in parliament.”

I may say that we have been having a pretty big dose of typhoid and diphtheria, and I fear “La Grippe” is about to make its appearance here. Crime has been very prevalent. Three men have been executed for murder within the past four weeks, and two others are in gaol awaiting the last dread penalty of the law for like crime. The chief secretary of this colony (Mr. Langridge) died last month (March), and two members of the National Australian Federation Convention (Messrs. Bews & Macrossan) also passed away.

Yours truly, W. E.

Notes on Recent Events.

THE INFLUENZA EPIDEMIC, which was signified by Uranus on the cusp of the sixth house at the May lunation, has lately shown some signs of abatement, this coinciding with the position of Venus in the sixth at the May eclipse. We have, on more than one occasion, recently predicted the deaths of eminent persons, and these predictions have been fulfilled in the deaths of noted individuals from Influenza and its complications, and in the decease of several Members of Parliament. Sir Robert Fowler, M.P. for the City of London, died suddenly at 2 a.m. on 22nd May. The May lunation fell in opposition to his Moon, Saturn being only eleven degrees by transit from his Sun. He was born 14th September, 1828, and had ☉ △ ♂ and ♄, and ♃ ♄ ♀. He had by progression ☉ □ ♂, and ♃ ♄ ☉. At the hour of his death, the place of his Sun, in Virgo, was setting.

WE predicted some benefit in connection with our colonial relations when writing of the May lunation. The visit of the Newfoundland delegates to this country, and the improved state of affairs resulting from it has fulfilled this prediction. We also stated that “commercial difficulties and high expenditure” would result from the squares of Mars to Saturn and Jupiter. This was fulfilled when, three days afterwards, the decree authorising the suspension of Bank payments in Portugal was issued, and had its effect upon this country and other parts. The reported difficulty in connection with the Russian Loan is also significant.

LORD EDWARD CAVENDISH died of Influenza at 5.30 a.m., 18th May. At the time of death, Mars was rising.

WE predicted in May that “at Lisbon and Madrid, Mars and Neptune will rise, bringing about a very excited and angry state.” This was fulfilled in the Portuguese financial crisis, and in the conflict of the Portuguese with the South African Company on the river Pungwe. The Portuguese were the aggressors but were repulsed.

Notes and Queries.

IGNORAMUS.—1. The masculine planets are the ☉ ♂ ♃ ♅ and ♁; the feminine ♀ and ♀; ☿ is convertible, *i.e.*, male or female, according to the planet with which he may be in closest aspect at birth.—2. The electric and positive planets are ♃ ♂ ☉; the magnetic and negative ones being ♅ ♀ ♀; ♁ combines the two qualities, his nature is variable, hence his influence, when aspected produces sudden unlooked for events.—3. The metals: ♅ rules lead, ♃ tin, ♂ iron, ☉ gold, ♀ copper, ☿ quicksilver, ♀ silver. Thanks for good wishes, but what you desire cannot at present be carried out.

CERES.—The planetoids appear to be disregarded by modern Astrologers; let us know the result of your investigations.

PLACIDUS.—Life is too short to do what you suggest with the horoscopes that have appeared in these pages. Sepharial's directional method will give you very satisfactory results, and more time for studying other branches of Astrology, but do not let our opinion influence you. Investigate both systems, and adopt that which you find from personal experience to be reliable.

SINCERE.—“*Insincere*” would have been a more suitable appellation, for you shew great want of courtesy in not giving either your name (of which you doubtless are ashamed) or address. Anyhow we for once break our rule, and adopt this mode of answering your lugubrious communication.

OUR prediction of unsettled weather for May in England has been fully borne out.

QUEEN NATALIE was expelled from Servia by order of the government on May 19th. This event follows the culminating position of Saturn at the Spring Quarter.

MARS has been recently in Gemini, which sign governs London, and this has coincided with the fire in London on the 23rd May, when Lord Romilly's house was burnt down, and he himself with two servants burnt to death.



END



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Office 12, LUGARD ROAD, LONDON, S.E.

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Cheques and P.O.O. to be made payable to "ALAN LEO."

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